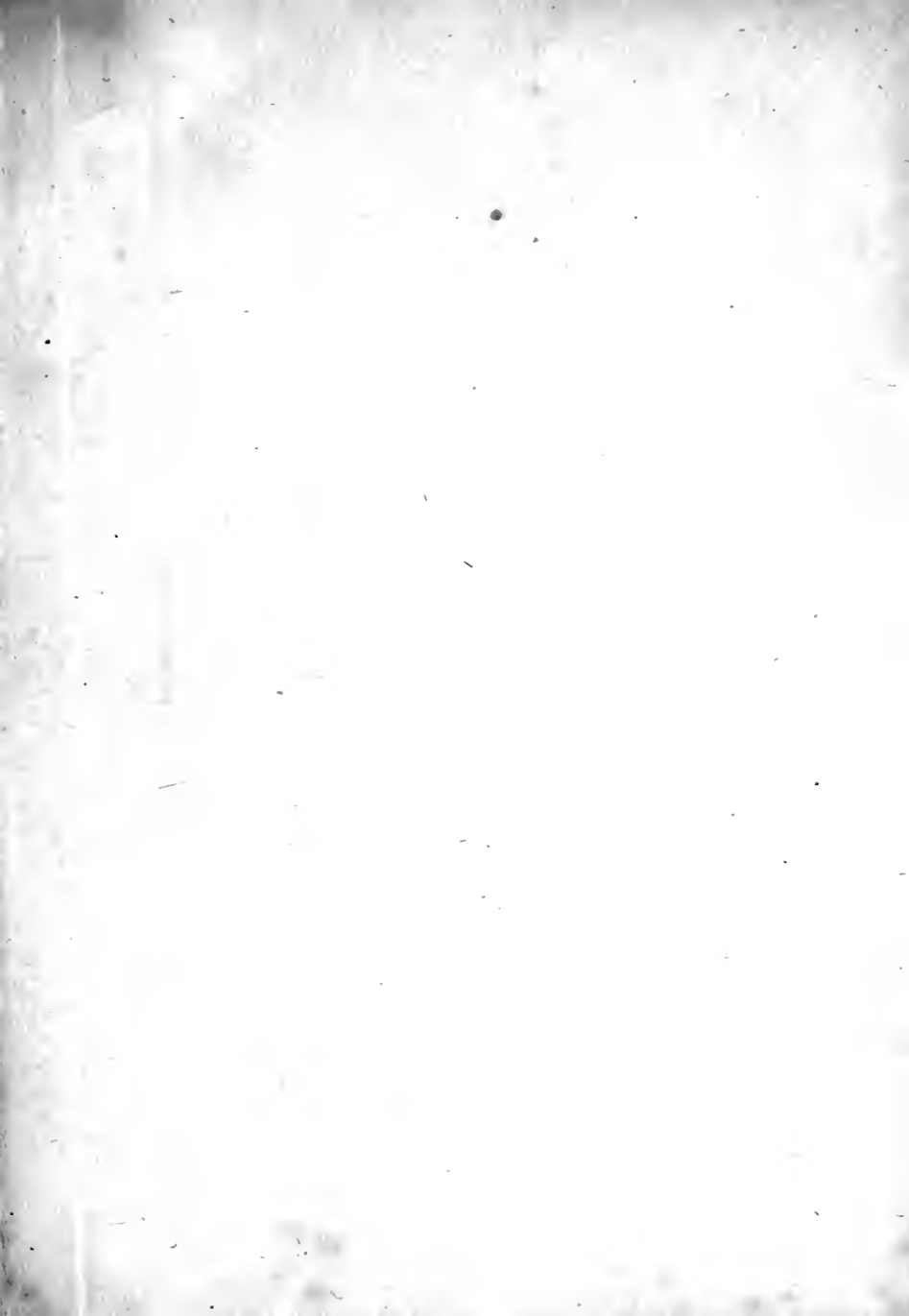




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THE
SAINTS
Self-enriching
EXAMINATION.

OR
A Treatise concerning the Sacra-
ment of the LORDS SUPPER.

Which, as a Glasse or Touch-stone, clearly
discovers the triall and truth of grace; requi-
site to be looked into daily; chiefly before we
come to the LORDS TABLE.

By the Late Reverend, Learned, and Godly Minister of
Christ Jesus, Robert Bolton, Bachelour of Divinity,
and sometimes Preacher of Gods Word
at Broughton in Northampton-shire.

2 COR. 13. 5.

*Examine your selves, whether you be in the faith. Prove your
owne selves. Know yee not your owne selves, how that Jesus
Christ is in you, except yee bee reprobates?*

LONDON,

Printed by Anne Griffin, for Rapha Harford, in
Queenes-head-alley in Pater Noster Row,
at the signe of the Gilt Bible. 1634.

SAINTS

EXAMINATION

OF
ATTENDANCE concerning the Sacra-

ment of the Holy Eucharist.

Written as a Guide to Young Persons, and

Discovers the Manner of their Preparation

for the Holy Communion.

By the Rev. John Wesley, A.M. Minister of

Christ Church, Oxford.

And is now published by J. O. W. Wood

at the New York Office.

LONDON, 1740.

Examined by the Hon. the Bishop of London, and

approved by the Hon. the Lord Bishop of London.

Printed by J. O. W. Wood, at the New York Office.

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THE SAINTS

self-enriching examination.

1 COR. II. 28.

*Let a man therefore examine himselfe,
and so let him eat of this Bread, and
drinke of this Cup.*



He blessed Apostle Saint *Paul* having in the former part of this Chapter unto the 17. verse, advised and admonished the Corinthians of a convenient and comely carriage in their outward habits, at their holy meetings and publike assemblies, the whole and summe whereof consists in these two propositions:

1. A man praying or prophecying ought not to cover his head; *vers. 7.*

2. It is uncomely for a woman to pray unto God uncovered, *vers. 13.* And after added reasons
B promi-

promiscuously for them both, but more for the latter part. He proceeds from the 17. *vers.* unto the end to a reproofe and reformation of some abuses, disorders and incongruities which were growne upon them, and crept in amongst them in the celebration of the holy Sacrament of the body and blood of Christ.

In *vers.* 17. there is a transition or passage unto the reprehension and correction of the abuses about the Lords Supper, by a correction of the Preface to the former part. Hee commended them in the beginning of the Chapter for remembering and keeping the ordinances hee had delivered unto them ; but in *vers.* 17. hee denies them their former praise, because their publike meetings were hurtfull and offensive, not peaceable and profitable.

In *vers.* 18. He reproves them more generally for their dissensions and divisions at their meetings, for schisme and singularity is the fountaine and root of all disorders, enormities and confusions in the Church. He proves this reproofe by a reason from the greater to the lesse, in *vers.* 19. *There must be heresies saith he among you.* No marvell then though there be schismes and dissensions. And in the same verse he shewes the end of heresies, that the profession of true Christians may be more manifest and glorious.

Hee descends in *vers.* 20. to a more speciall censure and reprehension of their profanation of the Lords Supper: Of which they were guilty two wayes:

1. They

1. They sortd themselves into factions, and companies, as they favoured and friended each other; and every man tooke his owne supper before.

2. Some were drunken, as appeares, *vers. 21.*

In *vers. 22.* he addes reasons of his reproofe,
1. *From the indecencie.* It were farre more convenient they should have their feasts and banquets privately at home, than publikely in their holy assemblies.

2. *From the deformity :* By this meanes they made it plaine, that they despised the Church of God, which is a foule and hatefull thing.

3. *From the iniquity :* They brought shame and griefe upon their poore brethren.

These disorders thus ript up, and reprov'd for reformation and amendment, he recals them to the first institution, that so they may follow the Lords example in this sacred businesse. He teacheth them foure things, *vers. 23. 24. 25. 26. 27.*

First, *the manner and fashion* of Christs institution : He tooke the bread, gave thanks, brake it, and gave it them; and so proportionably of the Cup.

Secondly, *the mystery* signified by this holy rite : This Bread and Wine, thus broken and powred out, signified and sealed the bruising of his body, and shedding of his bloud for the remission of sinnes.

Thirdly, *the end* of this institution and celebration of the Lords Supper, *vers. 24, 25, 26.* that is, *The remembrance of the Lords death untill he come.*

Fourthly, The fearfull danger, and certaine damnation which they incurre who receive this holy Sacrament unworthily: *They are guilty of the body and blond of the Lord.*

Now in this 28. *vers.* which I have read unto you, he teaches and tels them how they may receive it worthily, by a particular and personall examination of themselves.

In *vers.* 29. He labours to perswade and enforce this holy duty of examination, by the miseries and mischiefes which ensue upon an irreverent, unprepared, and unworthy receiving; even temporall plagues, and everlasting damnation; without repentance and amendment.

That much ill followes upon unworthy receiving, hee proves by the event and experience amongst themselves, *vers.* 30. Hee confirms the same by the equity of divine justice, *vers.* 31. It is just with God that these should be judged with severity and rigour, who doe not examine, judge, and reforme themselves.

But in *vers.* 32. there followes a mitigation and consolation, from Gods end and purpose in inflicting temporall judgements to all such as have grace to make a right and sanctified use of them. They are sent upon them that they should not be condemned with the world. He concludes the Chapter with charge to amend both abuses, and telsthem how.

1. They must tarry and stay one for another, that they may comfortably communicate together, *vers.* 33.

2. They

2. They must make their feasts at home, and not mix them with the Lords Supper, *vers.* 34. where he also resumes the motive and reason used, *vers.* 29. taken from the fearfull and dangerous effect. And promiseth the rectifying of other things at his comming.

You see with what coherence and connexion the *Text* stands in the *Chapter*. Examination before we come to receive the Communion, is the means to make us worthy receivers; whereby wee escape guiltinesse of the blood of Christ, plagues and judgements, both temporall and eternall, and blessedly partake of all the comforts of grace, and taste of heavenly glory.

But before I come to the doctrine rising hence, I will acquaint you with the custome of the Church at that time in receiving the Lords Supper, out of some of the ancient Fathers, which report the same to us, especially out of *Iustine Martyr*, and *Tertullian*.

In those times, and this infancie of the Church, say those ancient fathers, Christians upon the Lords day, were wont to meet in some place (for at that time they had not yet Churches) for the publike exercise of holy duties and services.

And first of all they offered up supplications and prayers for the state, prosperity and enlargement of the Church, for Kings, Magistrates, and Ministers of State and Justice; for the generall good of the world, and peace upon their times, and specially for Gods graces and blessings upon those who were then baptized.

2

Prayers being ended, they saluted one another with an holy kisse; which *Paul* mentions, *1 Cor. 16. 20.*

3

Then the commentaries of the Apostles and Prophets were read, according as the time would permit.

4

After the Minister made a Sermon to the people, and did exhort them to godlinesse and grace.

5

That being done, they all rise and powre out their prayers againe.

6

These being finished, bread and wine was brought forth, which the minister taking, hee broke out with intention of voice, into the praises of God and thanksgiving, and the people with cheerfull acclamations did answer, *Amen.*

7

Presently upon this, the Deacons ministred the Communion to those that were present; and it was brought to those who were absent.

And thus farre it was much after the institution and ordination of Christ, excepting some few things.

8

After all this was a collection of almes for the releefe of the poore, the sicke, for widowes and Orphans, Prisoners and strangers.

Thus farre *Iustine Martyr*, which lived at *Rome*; and it is like this was the manner of the Christians at *Rome*.

But it seemes out of this place of *Paul*, and by *Tertullians Apologeticall*, in the Churches of *Asia* and *Affrica*, there was some addition to the *Liturgie*.

For

For these sacred businesses being ended; both the rich and poore, comfortably and cheerfully together, sat down to a feast (such refections were called *Love feasts* (*Agapes*) frugally and moderately prepared, and provided out of their collections; and there they refreshed themselves with Christian conference, and godly *Psalmes* and *Songs*.

It may be they had respect herein to the example and imitation of Christ, which at Supper instituted this Sacrament.

It may be they laboured hereby to be like the Jewes and Gentiles. The Jewes ended their sacrifices with feasts. The Gentiles were wont to have riotous banquets in their Idoll Churches. Christians perhaps of those times thought fit to follow the fashion; but to avoid the sin, abuses, and excess.

But *Satan* quickly broke in amongst them; empoysoned their holy exercises with rior, and excess, and turned their feasts of Charity into Factions, Schismes, and Iealousies. For some held upon *Paul*, some upon *Peter*, some upon *Apollos*.

And these severall factions laboured to prevent one another upon the Lords day.

Those that came first not staying for the rest, received by themselves. And after they fell to their feasts; Which they provided too riotously and luxuriously; so that some amongst them were drunke and these being specially of the richer sort, the poore were excluded, and hungry.

That

That *Paul* might root out and remove these wretched abuses and disorders, he prescribes unto them this holy duty of examination, as a speciall and soveraigne preservative against unworthy receiving.

Let a man therefore examine himselfe, saith he, &c. Out of which words I would specially teach you this lesson.

Doct.

Examination and triall of our selves is a needfull duty to be performed and practised of every one before hee receive the holy Communion. Examination is necessary before we come to the Lords Table.

The triall of our selves before we eat of this bread, and drinke of this cup, is by expresse commandement, every mans precise duty.

The Scripture is plentifull and pregnant in this point. Before the entring and undertaking the exercise and performance of any holy duty or religious service, we ought to prepare and addresse our selves, by narrowly sifting and examining our selves, our soules and consciences, that we may bee profitable and fruitfull partakers of Gods blessings in all sacred businesses. So to this purpose, *2 Chron. 35. 6. * Eccles. 5. Lam. 3. 40. Psal. 4. Psal. 119. 59. I have considered my wayes, and turned my feet unto thy testimonie, Gal. 6. 4.* Let every man prove his owne worke.

Now as in all other holy exercises some preparative is necessary for the more succesfull working of Gods spirit upon our soules by them: so especially in this high and holy mystery of the
Lords

*Hoiker. lib. 5.
pag. 183.*

*The Passcover
was a type of
this Sacrament.

Lords Supper, a more speciall and particular examination is required, as appears by this place of the Apostle. For by it we make our selves either guilty of the blood of Christ, or have our soules washt from all guiltinesse by that precious blood. There we either drinke our salvation or damnation. It is the feast, at which whosoever wanteth his wedding garment shall be cast into utter darknesse. It is a seale which confirms and conveys unto every man either a curse or a blessing, either a crosse or a comfort.

Mat. 24. 12, 13.

Reasons of this doctrine, and to stirre and excite us to the performance of this necessary duty, for this time may be these.

Reas. I.

First, such is the dulnesse and deadnesse of heart sometimes, even in the best, that except it be stirred up, and furrowed as it were with a sharp and severe excussion and inquisition into the inmost secrets, and most hidden and lurking thoughts, with an exact and impartiall examination of the state of the soule: It will be very unfit to receive with comfort and blessing either the immortall seed of the Word, or the immediate seale of the Spirit. The heart must bee wrought atresh, new moulded, softned and mollified by a thorow in-sight and search, and with the renewing of repentance and faith, if wee looke it should receive sweetly and comfortably the divine impression of that heavenly Seale, and holy Sacrament. It must be tried by the pure Word of God, if we would have it fitted to be the seat for the sacred Diamond of sanctifying grace. For this

C

blessed

Reas. 2.

*Sicuti si quis li-
quesfacta cere
aliam ceramin-
fuderit, alteram
cum altera per
totum commi-
sceat; necesse est
si quis tamen &
sanguinem Do-
mini recipit, cum
ipso ita conjun-
gatur, ut Chri-
stus in ipso, &
ipse in Christo
inveniat.*
*Cyrl. in Ioan.
lib. 4. cap. 17.*

** Communicatio
enim spiritus pri-
mum in Christo
fuit, & ab eo in
nos penetravit,
cum homo factus
ipse templum su-
um proprio spi-
ritu pervenit,
atque sanctifica-
vit. Origo igitur
& via, qua spi-
ritu sancto parti-
cipamus, & Deo
uniti sumus.*

*Christi mysterium est: Omnes enim in ipso sanctificamur, ut igitur inter nos & Deum singu-
les uniret, quamvis corpore simul & anima dicamus, modum tamen advenit, consilio patris, &
patientie sue congruentem: Sui enim corpore credentes per Communionem mysticam benedi-
cens, & secum, & inter maximum nos corpus efficit. Quis enim eos, qui unius sancti corporis
unione in uno Christo uniti sunt, ab hac naturali unione alienos putabis? Cyrl. in Iob. lib. 11.
cap. 26. Quod convenit cum illo Apostoli. 1 Cor. 12. 13.*

blestèd food of the Lords Supper upon an unpre-
pared heart, is as a seale prest upon a stone or wa-
ter, it leaves behind it no print nor step, no pas-
sage or impressiõ of grace or holinesse.

Secondly, the blessings and comforts which
we receive and enjoy, by rightly examining our
selves, (*the way to worthy receiving*) are unspeak-
able and glorious.

For he that after a sound and sanctified prepa-
ration, pertakes the mysteries of the Lords Sup-
per worthily, receives into his soule Christ, and
his holy spirit, * with all their blessed effects;
extraordinary motions and stirrings of heavenly
delight, and spirituall joy, farre passing the capa-
city and conceit of all naturall men; the very
Well-spring of endlesse life, and well-fare both
of soule and body. Hee shall feele by the body
and bloud sacramentally presented the ve y
taste of eternall life, and vitall power of saving
grace, sweetly feeding and filling every veine,
power and passage of the soule unto immortality.
His soule is as certainly pardoned and purged
from the guilt of sinne, as if the precious bloud
of his gored side were distilling even now afresh
upon it. In the wounds of his Redeemer all his
frailties and infirmities are for ever buried from
the sight of God, and searçh of Satan: So that

though

Self-enriching examination.

II

though there bee distractions, tremblings and feares on his owne side; and for all Satans envies and oppositions contrary to this happinesse, hee stands as free from the guiltinesse and curse of sinne in Gods account and divine imputation, as *Adam* before his fall, as any Saint or Angell in Heaven, nay, as Christ Jesus himselfe, blessed for ever, in an holy and sober sense, for he is a lively member of his mysticall body; hee is washt as cleane from sinne, as his blood can doe it; he is as just as his righteousness can make him.

If thou come then to this holy Table, with a true, broken, penitent, humble, repenting & prepared heart, thou maist be as fully and certainly assured of the enjoyment and possession of Christ, and all the glorious benefits of his meritorious passion, as if his pretious blood did even now gush out afresh upon thy polluted soule; and that now with his glorious hand hee should reach unto thee through the clouds, the comforts of heaven, and a crowne of immortality.

Thirdly, the omission and neglect of this duty by which we might become worthy receivers, brings upon us lamentable and wofull danger and damnation, as appeares by this place. For he that rashly and rudely rushes upon this holy mysterie, and so receives unworthily, is guilty of the body and blood of the Lord, a horrible guilt, a fearfull impiety. To be guilty of wicked and sinfull blood, is able for ever after to make the stoutest heart to quake and tremble, and to melt away with feares and faintings, like the leaves of

Reas. 3.

I

*Consider Cain.
Herod. Richar. 3.*

the forrest which are shaken with the wind. But to shed innocent blood, addes yet further weight to the burden of conscience, and to the wrath of God, what height of horror then, and depth of hell may he expect, which hath this hand in spilling the guilelesse and precious blood of Christ the Sonne of God. The burden of his blood lay heaue upon the heart of *Iudas*; It prest him downe from the Gallowes to the bottome of hell, *Matth. 27. 3, 4, 5.* It lies full heaue untill this day upon the whole Nation of the Iewes, according to their owne cursed wish, *Mat. 27. 25.*

There is no man I assure my selfe, but both with mouth and heart will detest and abhorre the barbarous cruelty, and unspeakable malice of those wretched villaines, the murderers of the Lord Jesus; who with mercilesse fury scourged him, spat in face, crowned him with thornes, nailed him to the crosse, and thrust him to the heart with a speare. And yet if a man deceive not his owne heart, hee may clearly see, if hee come to the holy Sacrament irreuerently, unpreparedly, and unworthily, hee is in some sort and sense a shedder of Christs blood; hee is brother in iniquity to those hatefull and abhorred miscreants, and partakers of their bloodshed.

Note.

And it is not ignorance, good meaning, company, solemnity of the time, or commonnesse of the sinne, that will excuse us in this case, or free us from this horrible guilt. Many of the Iewes did in their ignorance crucifie the Lord of life, Luk. 23. 34. Act. 3. 17.

And the Corinthians in this place, had no doubt

doubt, very good meaning when they received most unworthily, yet they were not hereby discharged from the guilt of Christs bloud. Neither will a customary, formall, or perfunctory preparation serve the turne in this point, or free us from accessarinesse to the death of Christ, and obnoxiousnesse to the plague of that bloudy sin. A Pharisaicall washing of the out side of the cup and of the platter, will not make way for the washing of our soules from the guilt and polutions of sin, by that saving and sanctifying bloud sacramentally offered unto us in this holy myserie. As for example; Many thinke they have well and worthily quitted themselves, and made a goodly and glorious preparation, if for some brawles, grudges, jealousies and dissensions risen betwixt them, they seeke for a fruitlesse and formall reconciliation with their neighbour, though in the meane time they make no search, examine or take any notice of the great difference and fearfull breach betwixt God and their owne consciences, or seeke by repentance and humiliation to be reconciled unto him, who is able to cast both body and soule into hell fire.

It is I confesse a necessary duty to be at charity with all men, and to seeke for reconcilment where there hath beene falling out, and strangeness, before we presume to come to the Lords Table; but except there be beside a narrow and sincere search into the state of the soule, a casting up of our accounts betwixt our owne consciences and the Tribunall of Heaven; a true hearted

An ordinary
deceit among
many ignorant
ones.

*Habentem ad-
huc voluntatem
peccandi gravari
magis dico Eu-
charistie percep-
tione quam pu-
rificari. Idem de
Eccles. dogm.
cap. 53.*

* *Mutet vitam
qui vult accipere
vitam. Nam si
non mutet vitam,
ad iudicium ac-
cipiet vitam, &
magis ex ipsa
corrumpitur, &
magis occiditur,
quam vivifica-
tur, Aug. Serm.
Dom. I. Advent.
tom. 10.*

2

purpose not to continue in any one knowne sin,
* an inward, humble and impartiall triall and
preparation of our selves, to the worthy recei-
ving of those sacred seales of our salvation, the
former is but formall, fruitlesse and Pharisaicall.
It is said moreover in the Text, that *He that
eateth and drinketh unworthily, eateth and drinketh his
owne damnation.* As soone as he hath received the
Sacrament, he is presently guilty of high treason
to the Majestie of Heaven, for murthering the
Sonne of God. With the wretched sonne of per-
dition hee swallowes downe the bread and the
devill together; and may say to hell, thou art my
portion, and to the kingdome of darknesse, this
day have I taken possession of thee, because I
have had my hand in the death of my Saviour,
and in spilling and trampling under foot that
precious blood which should have saved my
soule. As a man that drinks downe ranke and
deadly poyson, without a present counterpoyson
to drive it from the heart, and expell it out of the
body, cannot possibly escape temporall death:
So certaine it is, a man that receives this heavenly
food unworthily, turning it into a spirituall poy-
son unto his soule, by the distemper of his pro-
phane and unprepared heart, cannot possibly
escape damnation and death, except by the so-
veraigne antidote of repentance, reformation,
and amendment of life, hee flee unto the Lord
upon the knees of his soule for compassion and
pardon, and by his after sincerity and obedience
labour to make amends for so horrible and hate-
full rebellion.

Thirdly,

Thirdly, besides accessariness to the death, and guiltiness of the blood of Christ, and drinking of certaine damnation, as is plaine in the Text; the hastning and heaping upon them all outward crosses, and temporall plagues, both upon body and conscience, goods and good name, and even death it selfe, are the just lot and payment of unworthy receivers, and prophaners of this holy Sacrament. For this cause, saith *Paul*, many are weake and sicke among you, and many sleepe, *vers. 30.* Every sinne makes us justly liable to any plague or punishment; but unpreparednesse and unworthinesse in comming to the holy Communion, hath a speciall and particular power to pull downe upon us, violently and fearfully, worldly crosses, temporall plagues, and untimely death.

Even the beleever and true Christian, if for want of a right and reverent estimation and disposition towards the Sacrament of reconciliation towards God and men; of due examination and preparation of his owne soule, come unworthily (for so he may) may (though by faith in Christ he be freed from eternall condemnation) yet bring upon himselfe many corporall outward plagues, as weaknesse, sicknesse, and death. But the unregenerate and unbeleever, which with an evill and impenitent heart rushes unto this holy banquet, who is ever an unworthy receiver, while he so continues, may besides these looke for eternall condemnation both of soule and body. For in him prophanation of this holy Sacrament begets hardnesse of heart, deadnesse

Multū demoniaco peior est qui peccati sibi conscius accedit. Chrysost. in Mat. Rom. 26.

Vse. 1.

* Si in lege veteri tales minime reversus eos possunt, qui temere ad ea facra accedunt, quae ab hominibus sanctificantur, quid dicendum de eo qui ad tantum ac tale mysterium temerarius est. Quamvis enim majus est aliquid templo secundum Domini vocem, tanto gravius ac terribilius est in animae impunitate conflictum corpus Christi temere contingere, quam sit accedere ad arces vel tauros dicente Apostolo, itaque qui edit panem, vel bibit poculum indigne, reus erit corporis & sanguinis Domini, imo vehementius ac terribilius iudicium per repetitionem exprimitur cum dicit, qui manducat indigne, iudicium sibi manducat. Basil. serm. 2. de baptis. cap. 3.

ness of spirit, unablensse to repent; so that after he hath received, he becomes twofold more the childe of hell than he was before.

This may serve then in the first place to terrifie and affright all ignorant, prophane, and unworthy commers to the Lords Table. Let them in the name of God tremble and step backe, and not presume to *approach or presse unto this heavenly banquet.

1. If they doe, they desperately throw their owne poore soules upon the sharpest points, and keene edges of Gods fearfull plagues and judgments.

2. Looke to it whosoever thou art; If thou come unworthily, unpreparedly, irreverently, and unsanctifiedly, thou openest the gates of hell against thee, thou makest way, and givest the raines, to all the powers of darknesse, with all their rage and fury to rush headlong upon thee, and to take further and full possession both of soule and body.

3. Thou wilfully searest thine owne conscience with an hot iron; thou hardnest thine heart like the nether Milstone; thou receivest Gods curse under seale.

4. When thou takest with thine unhallowed hands those holy signes, thou rentest againe, and rivest asunder thy Redeemers closed wounds, with a speare againe thou piercest his sacred side,

and

and wringest againe with Iewish cruelty, both soule and life, from the Lord of Life.*

5. When thou letst downe the Bread and Wine, thou swallowest therewith Satan, bloud guiltinesse, and thine owne damnation.

6. And thou departest this holy place, liable and open to all such evils and mischiefes upon the face of the earth, as a man destitute either of grace divine may commit, or unprotected from above endure.

7. And so by thine unworthy receiving many times more the childe of hell than before.

A second use may be for admonition, and advertisement to all; that they would carefully and conscionably try and examine themselves, according to the counsell of the Apostle, whether they be fit guests or no, and worthy receivers, before they presume to come & sit downe at the Lords Table. Which that you may doe with comfort and profit, I will acquaint and instruct you what you ought to doe, and what should be your carriage before you come to bee partakers of the holy Sacrament of the body and bloud of Christ.

For a fit preparation

1. An examination and trihereto, three things
2. Premeditation.
3. Prayer.

are specially considerable.

Examination which fitteth and prepareth a man to receive worthily, is an holy worke of the soule, whereby it casteth its eye, and reflecteth upon it selfe, and so looks through it selfe, makes

* Non parvas pe-
na propinquit in-
digne succenti-
bus: confidra
quantum aduer-
sus prodigrem
indignam, &
contra eos qui
crucifixerunt
eum, itaque cen-
sidera ne tu quo-
que sis reus cor-
poris & sangui-
nis Christi; illi
sanctissimum cor-
pus ingularunt,
tu vero polluta
suscipis anima
post tot beneficia.
Chrysost. Hom.
60. ad pop. An-
tioc. in princip.

2

I
C
C
A
7
6

I

What this ex-
amination is.

I
Wherein it
consists.

an exact survey and search into every corner, and takes a true scantling and estimate of its spirituall estate.

First, by this godly exercise of examination, a man by the touch stone of Gods Word, which is as pure as the silver tried in a furnace of earth, fined seven fold, doth try whether his conversion be sound and saving, or copper and counterfeit ; for none can worthily receive this Sacrament, or have any interest in the blessings thereof, but a true Christian ; but hee that is converted from nature to grace, from prophanenesse to piety, from his sinne to a sanctified course ; but he that of a prophane and carnall man, is made an holy and a new creature.

Secondly, in this worke of examination, hee must finde in himselfe those spirituall endowments, and Christian vertues, the individuall companions of a sound conversion, which are onely able to fit and enable him with worthinesse, profit, and comfort, to come to the Lords Table. They are these :

First, Knowledge.

Secondly, Faith.

Thirdly, Repentance.

Fourthly, New Obedience.

Fifthly, Love.

Sixthly, Sincerity, a purpose of not lying in, or giving liking or allowance to any sinne.

Seventhly, An hunger and thirst after this heavenly food, and unfained earnest desire unto it.

Thirdly,

Thirdly, he must revise these saving gifts and Christian graces, and consider how they wax or waine, fade or flourish, languish, or are in life, that so he may proportionably prepare and apply spirituall preservatives or restoratives. But especially that he may so compose and addresse them towards this holy and heavenly banquer, that every one of them may receive addition, encrease, and particular vigour thereby.

Fourthly, in this glasse of examination he doth discover and descry what spots and stains have light upon his soule, what wounds or breaches have beene made upon his conscience, what infirmities or frailties, what omissions or relapses, or new fals, have growne upon him since his last receiving.

Upon which discovery he presently prostrates and powres out his soule before the throne of grace and mercy, with groanes and sighs, for reconciliation with God, for restitution into his favour and protection, for his former peace and comfort of conscience, he renues his faith and repentance for them; for every new sinne requires a new act both of faith and repentance: And so prepares his truly humbled soule to receive the assurance of the remission of finnes, sealed unto him by the blood of Christ in the Sacrament.

First, for conversion. It is that holy and happy change wrought upon us, by the effectuall concurrence of the outward ministry of the Word, and inward working of the spirit; whereby, of natural, carnall, and prophane men, we are

made spirituall, holy, and new creatures; and from the dominion and darknesse of sin and Satan, are translated into the Kingdome of grace, and into the light and liberty of Gods children.

Now a man may by such marks as these trie and consider whether hee bee truly and soundly converted, or no.

If he hath turned from Satan in all sinnes, and turned unto God in all duties. I meane it thus; If he hath left all grosse sinnes, as Lying, Swearing, Usury, Drunkenesse, Uncleanesse, & such like, in practise and action; and all frailties and infirmities, at least in allowance and affection, so that with watchfull resistance, and earnest groanings of spirit, he strive and pray against them, and be humbled & kept in awe by them; and that he performe obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

If he be willing in all his purposes, desires, endeavours, and actions, to set himselfe in the presence of God, and in them to be wholly, unreservedly, and entirely guided by his Word.

If he can without servile trembling, or prophane senslesnesse, see the slavish misery of the wicked in this point; with an holy comfort and humble triumph thinke upon death, the Law, that great judgement hell, and those endlesse torments.

If he lovingly hunger and thirst after spirituall nourishment, and growth in grace by the Word, Sacraments, Christian conference, by a profitable

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Notes of true
conversion.

Act. 16. 28.

Isa. 55. 7.

Ezech. 18. 11.

Joh. 3. 9.

2

Psal. 16. 8.

Mich. 6. 8.

Gal. 6. 16.

3

1 John. 4.

17, 18.

4

1 Pet. 2. 2.

selfe-inriching examination.

ble and sincere sanctifying the Sabbath, and all other godly exercises, both publike and private;
Heb. 2. 15.

If he love truly, and heartily long after the coming of Christ, and love such as are true Christians, and that because they make conscience of sinne, and serve God with singlenesse and sincerity of heart. If thou desirest that thy love of the brethren should bee unto thee an infallible marke of spirituall life: First, let the principall object of thy love be, his Christianity and graces, not gaine, pleasure, morall or naturall parts, or any by-respect.

Love all the Saints; He that loves not all, loves none aright, yet this takes not away degrees of love.

1. Either for excellency of grace.

2. Or eminency of respects.

Love them at all times; as well in adversity, disgrace, temptation, sicknesse, &c.

If his chiefe delight and best comfort be in holy duties, and heavenly things, and that he infinitely preferre them before gold, honours, pleasures, yea, the whole world.

If hee would not exchange his present station, though never so base, poore, and neglected in the world, yet accompanied with the state of grace, and Christianity, for the most rich, and glorious estate of the greatest man upon the earth, where there is nothing but prophanenesse, and unregeneration. If this whole great world about us were turned all into gold, honour, and pleasures, yet in respect of the comfort of grace, it were dung, vanity, nothing,

8.
Phil. 3. 8, 9.

If he would not be in the state and case hee was before, (though hee then thought that good enough) for any worldly good, for tenne thousand worlds.

9.
Jer 31. 28, 19.
20

If hee bee truly humbled with consideration of the long time of his prophanenesse and impenitency, and very sorry hee begun no sooner, nor made greater haste into the royall and glorious state of Christianity.

10.
Rom. 6. 21.

If those sinfull pleasures and vanities bee most tedious, irkesome, and distastefull unto him, which formerly he pursued with greedinesse, and delight. As for example, if as before hee had much delight and contentment in good fellowship, and in such company as past the time in idle mirth, and prophane spotts; so now hee cannot endure and abide such sinfull losse of time, and prophane companions; but if hee fall amongst them, he is out of his owne element, sad and discontent, and after humbled with repentance for such relapses.

11.
Psal. 119. 136.
2 Pet. 2. 7.

If hee mourne for the abominations of the times, grieve at the wicked courses of others, and be very glad and heartily joyfull, when godlinesse and sincerity gets the upper hand, and when any one is converted.

12.
Ezech. 18. 30.
31.

If to the power of his gifts, at all occasions, he be still plotting, working, and labouring the conversion of others with zeale and sincerity; especially those that are nearest about him, any way depend upon him, and belong to his charge.

The parts of
conversion.

The parts of conversion are two :

self-enriching examination.

23

Mortification or dying unto sinne, which is the continuall lessening and weakning of the practice and power of sinne, and laboureth all it can to dead the very root, and dry the fountaine of originall corruption.

Vivification, or living to righteousness, which is a continuall renewing and quickning to all holy duties, and appears in a constant, sincere, and fruitfull desire and endeavour to doe well, recovering it selfe againe, after slips, fals, and relapses.

Thus in the first place we are to examine and try whether a conversion be wrought upon, and whether it be true; sound and saving or no.

For no man but a sound convert, and true Christian, can be a worthy receiver. For as that body is onely fit to receive nourishment which hath in it, life, naturall heat, and power of digestion, that it may therewith be filled, fed and refreshed; so no man ought to eate at the Lords Table, but hee alone which is already inspired with supernaturall life, with spirituall heate, and the power of grace, that so that divine food may sinke into the soule, to cheere, strengthen, and enlarge it with comfort, confidence, and delight in heavenly things. If the daintiest and wholsomeest meat should bee put into the mouth of a dead man, it would putrifie and rot; so if this heavenly food bee received into a prophane heart, it brings forth nothing but hardnesse, deadnesse, and damnation.

* Baptisme indeed is the Sacrament of our incorporation

Col. 3. 5.
Rom. 8. 13.

²
Eph. 2. 1.
1 Pet. 2. 24.

* First we must
by one spirit
be baptized in-
to one body,
before we drink
into one spirit.
1 Cor. 12. 13.

1 Cor. 6. 11.

corporation into Christ, of our initiation and investing into the glorious state of Christianity. But the Lords Supper was ordained to maintaine, continue, and confirme spirituall life, and the power of grace already planted in the heart. By the great worke of regeneration signified by baptisme, wee are washed, we are sanctified, we are justified in the name of the Lord Iesus, and by the Spirit of our God. But by the Lords Supper we grow in spirituall strength, we lay better hold by the hand of faith, upon the merits and mercies of Christ, wee feele more soundly and sensibly the power and vertue of his blood, wee see more clerely, and are more fully and feelingly ascertained of the forgivenesse of sinnes; our conscience disquieted with some frailties and infirmities since our last receiving, are sweetly appeased by the blood of the Lambe, our inward peace, and spirituall joy is the greater. We gather hold, and winne ground against our corruptions, and the power of sinne, and become more cheerefull, sincere, and universall in our obedience.

2
Examination
of other graces.

These blessings may be expected, where there is spirituall life, and due preparation before, but plagues and judgements are the portion of unregenerate and prophane receivers.

Secondly, in this holy businesse of examination in preparation, wee must enquire within our selves for these graces, the inseparable and individuall companions of a sound conversion:
1. Knowledge. 2. Faith. 3. Repentance. 4. New obedience. 5. Love. 6. Sincerity. 7. A right
and

and longing desire of that heavenly food: If wee finde not these holy graces in our selves, wee are not soundly converted, nor fit guests for the Lords Table. Let us therefore never rest untill wee feele these divine and saving vertues spring up in our hearts, and flourish in our life and actions. Let us with sincerity, conscience and zeale, use and exercise all those good and gracious meanes and motives which God hath ordained and appointed, for begetting and beginning them in us, as prayer, importunity with groanes and sighs, the Word read and preached, conference and meditation, godly company, often remembring our death, that dreadfull day of doome, even at hand; and the easelesse, endlesse, and remedlesse paines of hell, and such like. But if we doe find them in us, though mixed with much weaknesse and infirmity, with many frailties, wants and imperfections; yet, if they bee there in sincerity and truth, if they bee joyned with a full purpose, and constant resolution to abandon the allowance of every infirmity, and utterly to cashier the practise of every grosse sinne, we may by the grace of God, with comfort, profit, and certaine expectation of a blessing, come to the Lords Table, that there wee may strengthen our faith, confirme our graces, inflame our zeale, increase the assurance of the forgivenesse of our sinnes, and of Gods favour; grow nearer and neerer into fellowship with Christ, and communion with the Saints.

If our graces be true, though weake and full
of

Mat. 12. 18.

of wants ; wee are not to feare, or forbear to come to the Lords Table, but rather make the greater haste to that spirituall refection. He that feelles himselfe weake, distempered, sickly, hath most need of a Physitian. The Lords Supper is principally intended and provided for the hungry soule, the broken heart, the bleeding conscience, the man that is weary and heaue hearted for his sinnes, and most sensible of his frailties and imperfections. Christ calls unto all them to come unto him, which are wearie and sore laden, and men most capable and fit to receive spirituall refreshing and comforts of salvation. Hee tels us, *Luk. 4. 18.* that hee was sent that hee might heale the broken hearted, and that hee might set at liberty them that are bruised. It was foretold of him, that hee should not breake the bruised reed, nor quench the smoking flax, till he bring forth judgement unto victory.

Mat. 12. 20.

If a man bee truly converted, duly prepared and possesse of those graces I now named, though not in that height and perfection as hee desires, but with adherence of wants and infirmities; yet if hee finde them in himselfe in truth and sincerity, if hee heartily desire, and undissemblingly endeavour and labour after increase in goodnesse and obedience, neither waxing worse, nor standing at a stay, but daily getting ground of his corruptions, hee may and ought to come unto the Lords Table, that he may receive spirituall strength and security, for his crowne of immortality.

The

The first of these graces, which every worthy and fit receiver must necessarily finde in himselfe, is:

Knowledge. Of the necessity, difference, parts, and measure of which I have spoken generally in another Sermon.

This knowledge is a right understanding, and sound apprehension of supernaturall principles, heavenly mysteries, and divine truth necessary to salvation. And this at least must bee a knowledge of the fundamentall, principall, most materiall, and necessary points and principles of the Christian faith.

Such as are:

1. Of Gods Majestie.
2. Our owne misery.
3. The meanes of remedy and recovery.
4. The nature, use, and end of the Sacrament.

Of Gods Majesties we must conceive, as the sacred and saving light of his pure and holy Word, shall guide and informe us:

That he is one, infinite, invisable, and indivisible essence, and three truly distinct persons; the Father begetting, the Sonne begotten, the holy Ghost proceeding from the Father and the Sonne.

That he is the omnipotent Creator and conserver of the whole world, and all things therein; the searcher and seer of all hearts and secrets. Most holy, most mercifull, most just, almighty, everlasting, without beginning or end; present in all places; the speciall protector and portion of his children, &c. Knowledge of this point may

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Triall of our
Knowledge.

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may teach us ; 1. Reverence and awfullneſſe to ſo dreadfull a Maieſtie. 2. Adoration and admiration of ſo infinite excellencie. 3. Love of ſo great and immeaſurable goodneſſe. 4. Securefull reliance and reſpoſe upon his almighty power.

2 Secondly, wee muſt have a cleare ſight and knowledge, a right ſenſe and feeling of our moſt miſerable, ſinfull and accuſed eſtate by nature ; and that thus :

1 First, wee muſt know and acknowledge, that every man and woman, by nature, and in themſelves, and without Chriſt, is a very ſtranger and enemy to God, the childe of wrath, heire of everlaſting perdition, enwrapped and incorporated into the accuſed communion with the Devill and uncleane ſpirits, *Coloſſ. 1. 21.*

Eph. 2. 3.

Dike pag. 302,
303.

Every one naturally hath his underſtanding full of blindneſſe, ſinfulneſſe, vanity, pride, folly, conceitedneſſe, errors, curioſity, and many ſuch like diſtempers. His will full of wilfulneſſe, frowardneſſe, rebellion, and inconformity to the holy will of God. His affections full of wildeſſe, fury, and conſuſion. His thoughts full of earthlineſſe, filthineſſe, and ſenſuality. His memory ſtored with polluted notions, and the menſtruous reliques of foule abominations. His heart full of deadneſſe, deceitfulneſſe, and iron ſinewes. His conſcience full of bitings and ſtingings, deſiled, and uncomfortable. And beſides, every member of the body is inflaved to ſinne and Satan, *Rom. 3. 13.* His eyes are full of luſtfull wandrings. His cares full of obſcene liſtings, &c.

Thus

Thus every one naturally lives the life of hell in all the powers of his soule, and parts of his body. And he hath a root and fountaine of originall sin sticking fast in his bowels, which still feeds & fills his body of death, or rather life of sin, with continuall supply of new poyson, and hellish vigour.

Out of this masse of spirituall miserie spring naturally all plagues, judgements, and curses, both in soule and body, both in this life, in death, and in the other world.

In this life hereby we are subject and liable to madnesse, terrours, and strange astonishments in minde. To all infirmities, diseases, and tortures in body. To losse, wrongs, and oppression in goods, and our temporall estate. To slanders, disgraces, and reproaches in our good name. To discontentments and discomfort in wives, neighbours, friends, children and posterity. So with what an armie of curses every wicked man is dogg'd, *Deut. 28*. In death they are to have their poore and hopelesse soules torne and rent with much anguish, and painfull horror, from their sinfull bodies, with a despairfull, comfortlesse, or senslesse divorce. They are upon their death-beds to lie like wilde Bulls in a net, as *Esay* speaks, full of the wrath of the Lord. And *In the Morning thou shalt say, would God it were Even, and at the Even thou shalt say, would God it were Morning, &c. Deut. 28. 67.*

But in the world to come come the height and complement of all wofulnesse: Not onely an eternall separation and casting away from the presence

presence of God, and the fruition of those glorious and unutterable joyes, but also endlesse vexation and torment with the devill and his angels: With infinite horror and anguish arising from the full feeling of the whole and unquenchable wrath of God, which like a bottomlesse Sea, will swallow up the bodies and soules of all impenitent sinners.

2 Besides this knowledge of mans misery, and naturall corruption in generall, we must take notice of those speciall particular sinnes which have found any haunt and harbour in our soules; and soundly, seriously, and sensibly conceive of and consider the intollerable curse of God due unto us for the same.

3 Lastly, we must know how this great masse of miserable mankind was plunged into this accursed state of damnation and death. *Adam* and *Eve*, our first parents, created in the beginning of the world, planted in Paradise by the hand of God, and placed in full possession of all holinesse, and true happinesse, did unhappily by the breach and transgression of Gods commandement about the forbidden fruit, dis-robe and dis-invest all their posterity of that glorious estate, and cast us all into this gulf of sinne, and guiltinesse of damnation.

We were all happy in *Adam* while he stood upright in obedience to Gods commandements in Paradise, and should have beene inheritours of his perfections and felicities. And he was a glorious creature before his fall. The Fathers call him

him as he was in that estate, the Cedar of Paradise, the Picture of Heaven, the glory of the Earth, the Governour of the world, and the Lords owne Darling and delight. But he being the father of all men, and fountaine of all generations following, did sustaine the publike person of mankind, both in his innocencie, and also in his miserie, in his felicity, and in his fall, and therefore we being all in the very moment of his fall in *Adams* loynes, did both stand and fall with him; we were both happy with him in his perfection, and helpless with him in his perdition.

Neither should this seeme strange and unequal that we should sinne, and sinke into misery in *Adams* loynes, being yet unborne. For the congruity and equity of it appears many wayes:

By the example of *Abraham*, in whom *Levi* is said to have paid tithes to *Melchisedecke*, which was not borne some hundred yeares after, *Heb. 7. 9, 10.*

Of *Rebecca*, who having two sonnes in her wombe, is said to have two Nations, *Gen. 25. 23.*

Out of the fifth to the *Romans*, for even as the righteousness of Christ is reckoned to those that beleeve in him, although they never did it, because they are one with Christ; so the sinne of *Adam* is reckoned to all his posterity, because they were in him, and of him, and one with him.

By the congruity of nature, for commonly the Leprouse, Stone, Gout, and other diseases, are derived

2
Rom. 5. 17, 18,
19.

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derived out of diseased bodies of the parents upon the children. The slavish and villanous estate of the father is conveyed unto the posterity.

By the course of humane justice and equity of state. If some great Personage or Noble man should offend by the hatefull act of treason, against the Majestie of an earthly King, it is thought just; that his posterity be both disinvested of all titles of honour and nobility, and disinherited of his lands, and temporall happinesse. How much more should this current of justice hold; and have his course, when high treason is contrived and committed by a worne and wretch, in respect, against the infinite Majestie of Heaven, and the goodnesse of God Almighty.

5

May not *Adams* sinne be as justly, nay infinitely more justly imputed unto us, as our sinnes unto Christ.

Vses

1. Knowledge of this point should beget in us;
 1. A sense of our misery. 2. Humility. 3. Heavieheartednesse for our sinfull and accursed estate.
 4. Restlesse groanes and longings for releefe and recovery.

3

Now in a third place we must bee acquainted with the meanes of remedy and recovery, out of that sinfull and accursed estate wherein we lie by nature.

Concerning
 the meanes of
 our deliverance.

In this point we must know who is able to redeeme us from sinne, Satan, hell, and everlasting death; and by his merits and mediation, to restore us to righteousness, Gods favour, a good conscience, and a farre more glorious happinesse than

than wee lost in *Adam*. And also the way and meanes to purchase interest in this blessed Redeemer, and to partake of those comfortable benefits and blessings which belong to eternall life.

First for the former point, our redemption and recovery from our sinfulness and cursedness, depends wholly upon, and is only performed by the second person in the Trinity, Christ Jesus the only sonne of God.

I
Act. 4. 12.

In whom we must rightly conceive and consider his person, his office, his benefits.

In his person ; His Godhead that maketh the Person, and his man-hood, which hath subsistence in the person of the God-head, are considerable.

As touching his God-head, he is the only naturall Son of the most high and eternall God his Father, his Word, Character, and Image, God coessentiall, and coequall with the Father and the holy Ghost.

Joh. 1. 14.

Heb. 1. 3.

As concerning his Manhood ; Hee assumed into the fellowship of person, mans nature : Hee tooke to himselfe a body, and reasonable soule, by the incredible operation and infinite vertue of the Holy Ghost, *Luk. 1. 35.* so that he is God and man in one person ; and that was necessary for the accomplishment of our redemption.

Hee was man, that hee might be subject to the Law, fulfill it, and beare the punishments of our transgressions of it : He was God, that he might make the obedience of his life, and miseries at his death, meritorious for our salvation.

I
Gal. 4. 4.

I Joh. 1. 7.

He was man, that he might suffer, die, and shed his blood. He was God, that might breake open

2
Heb. 2. 9.

E

the

Act. 2. 24.

the barres of the earth, and conquer death, and rise againe.

3
Heb. 2. 14.

Had hee beene God alone, satisfaction could not have beene made to divine justice, which must bee performed in the same nature which offended : And if he had beene onely man, he could not have applied unto us the power of his passion, or made his sufferings effectuell for us, for this is the worke of the spirit, which he gives unto us, as he is God.

Secondly, there must bee a right understanding of the office of our Redeemer, in which respect he is called Christ, that is Gods annointed, because the Father did consecrate him to the office of a Mediatour, and did furnish him with all meet gifts for that purpose, *Ioh. 6. 27. Act. 10. 38.*

1.
Act. 3. 22.

There are three parts of his Mediatourship :

First, the propheticall part, whereby hee revealeth and publisheth the whole will and counsell of God his Father, as concerning mans salvation.

2
Heb. 2. 17.

His Priestly function, whereby he works the full, compleat, and through sufficient measure and merit of our Redemption ; in his holy conception, righteous life, and bloody suffering upon the Crosse.

3
Psal 2. 6.
Luk. 1. 33.

Lastly, his royall and Kingly part, whereby he mightily effects all this in us, by the inward operation of his spirit, powerfully applies it unto us, and by an outward divine politie, whereby hee ruleth his Church till the last and great Judgement.

Matt. 1. 21.

In a third place we ought to take speciall notice of those benefits which spring up unto us out of a bottomlesse fountaine of Grace ; In which respect he is called Jesus ; they are infinite, unspeakable,

able, and glorious; every one of them worth a world of gold, yea, ten thousand worlds.

They are these:

Participation and union with Christ, whereby we are ingrafted into him, and become one with him. Or it is that mutuall inward hold, which Christ hath of us, and we of him, in such sort, that each possesseth other by way of speciall interest, propriety, and inherent copulation.

Reconciliation, whereby we are delivered from the wrath of God, the enmitie of creatures, and slavery to Satan, and happily restored into Gods favour and protection, and so certainly preserved in safety, from the hurtfull fury of creatures, the rage of Satan, and powers of hell; the stones of the field shall bee at league with thee, and the beasts, &c. *Iob* 5. 21, 22, 23, 24. We shall sleepe, and none shall make us afraid; *Levit.* 26. 6. *Iob.* 11. 19. Wee shall not be afraid of evill tidings, *Psal.* 112. 7.

Remission of sinnes, whereby our polluted and wofull soules are freely and fairly washed for ever, discharged and enlarged from the staine, guilt, punishment, and raigne of sinne, by the bloud-sufferings and soverainty of our blessed Saviour.

Imputation of righteousness, whereby our sins are laid upon him, and his obedience counted ours.

Intercession, which compriseth in it three things. Presentation of himselfe before his Father, as Mediatour and sacrificer of himselfe, for a full satisfaction for our sinnes. An engaging of himselfe to his eternall Father, that by his grace wee

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being

I

1 Cor. 6. 17.

2

3

We are hereby freed from the filth, guilt, damnation, and dominion of sin.

4

2 Cor. 5. 20.

5

Heb. 7. 25.

being partakers, and sensible of so great mercies and merits, will with care and conscience avoid sinne, and labour to keepe our selves unspotted and blamelesse amidst a naughty and crooked generation, that so we be not grievous and burdensome to so gracious a God. Lastly, an effusion of his intercessory spirit upon our soules and consciences, which kindles in our hearts, godly desires, and good purposes, for the avoiding of sinne, and keeping a good conscience, and many bitter sighs and heavie-heartednesse, for the bewailing our relapses, frailties, and infirmities.

6
Eph. 1. 6.

Acceptation to eternall life, whereby wee are deemed worthy an immortall crowne, and endlesse joyes, for Christs worthinesse.

7
1 Joh. 3. 1.

Adoption, whereby of vessels of wrath by nature, and firebrands of hell, we are become children of God by grace, and heires of Heaven.

8
1 Pet. 2. 24.

Sanctification, whereby wee die to sinne, and live to righteousness: Which though it be imperfect in this life, and therefore accompanied with a combate betweene the flesh and the spirit; yet we have spirituall armour provided, and after death it shall be perfected with height of purity, and fulnesse of all holinesse.

Eph. 6.

9
1 Pet. 1. 5.

Corroberation, whereby we are preserved from falling from that estate wherein God hath placed, and doth uphold us, and the comforts of godlinesse; and by the power of his might are confirmed, strengthened, and stablished in the way to Heaven.

10
Rom. 8. 30.

Glorification, whereby we are made partakers
of

of those endlesse and unutterable joyes, which neither eye hath seene, eare hath heard, nor the heart of any man conceived, and which none but God knoweth, and hee who doth enjoy them. This knowledgewe must have of our Redeemer, of his Person, office, and benefits.

Now furthermore it is required, that we be acquainted with the meanes how we may gaine and get right and interest in this our blessed Redeemer, and unsearchable riches of his grace. Especially sith Christ with his merits doe not belong to all men, but to a little flocke, and that the greatest part of the world, and even of those that live in the profession of true Religion shall receive no benefit by him.

The spirit of the Lord Iesus by his infinite power doth knit us with a reall conjunction unto Christ, by the meanes of a true and fruitfull faith, whereby wee are inspired and endewed with spirituall life, and all the blessings of Heaven; God the Father is as it were the fountaine of this life, Christ is the Conduit, the Word the Pipe, Faith the hand that opens and turnes the Cocke, the beleeving heart the Cisterne which receives and enjoyes this water of life, wherein it is a Well of water springing up into everlasting life, *Ioh. 4. 14.*

The Spirit of God by the power of the Word preached, creates in our hearts this faith, which is an holy gift of God, whereby the soule is enabled to apprehend and apply Christ particularly, as hee is set forth and offered in the Word and Sacraments.

How Christians come to have interest in Christ.

Mat. 7. 23, 33.

2 Cor. 4. 13.

This justifying faith ever brings forth a zealous and unfained love to God, his service, people, Word and Sacraments; and an universall & sincere repentance and amendment of life present, and a willingnesse and longing to die, in hope of a better life: But of faith and repentance more largely hereafter.

Vse.

The knowledge of this point should bring forth in us:

1

First, Thankfulnesse for the great worke of our Redemption.

2

Sorrow for our sinnes, the true cause of Christs suffering.

3

Comfort in his Passion and Obedience.

4

A cheerfull obedience to the precepts of the Gospell, faith and repentance.

4

Thus farre of the knowledge of Gods Majestie, our owne misery, and the meanes of recovery.

* The Sacrament of the Lords Supper is not ordained to be a bare and naked signe, or as a picture that puts us in mind of one that is absent, but to be a seale also, *Rom. 4. 11.*

1 Cor. 11. 16. whereby the Lord doth verily bestow Christ upon us, and confirme and make sure to us the benefit of his passion.

Now in a fourth place wee must be acquainted with the nature, use, and end of the Sacraments.

The two Sacraments, Baptisme and the Lords Supper: The first of incorporation and ingraffing into Christ, whereby wee are enrolled into the number of the household of God, and of the Citizens of the heavenly Ierusalem.

The other of our further growing into Christ, and stronger confirmation of the covenant of salvation, and grace towards us, whereby our spirituall life is revived, quickned, and increased in us.

* These Sacraments I say are signes to represent, seales to confirme, and instruments to convey Christ, with all the benefits of his passion, and

and blessings of Heaven unto every beleeving Christian.

They serve as bonds of obedience to God, strict obligations to the mutuall exercise of Christian charity, provocations to godlinesse, preservations from sinne, memorials of the principall benefits of Christ.

This latter, the Lords Supper, is the second Sacrament of the Gospell, wherein, by a sacramentall use of Bread and Wine, those that are already ingrafted into Christ, are nourished, and grow with spirituall life, and in the state of grace.

The signes and outward matter of this Sacrament are, Bread and Wine : The things signified, are Christs body crucified, and his blood powred out. About which conceive this Analogie :

The bread passeth thorow many injuries, much alteration, cutting downe, threッシング, grinding, the parching heat of the Oven, before it can bee fit food : So the blessed body of Christ was pitifully bruised and rent with drops of bloody sweat, with scourges, with nailes, with thornes, with a speare, before it could be a fit sacrifice for our sinnes.

As bread feeds the body, so Christ in the Sacrament strengthens the soule.

As bread drives away naturall hunger, so Christ spirituall.

As bread is given to the hungry and poore, so Christ effectually to the broken heart, to the contrite spirit, and to the hungry soule.

And so in the Wine.

As the wine is pressed out of the grape when it is

most faire and flourishing ; so was Christs blood out of the veines and heart of his most sacred body, in the strength and flower of his age.

2
Psal. 104. 15.

As wine quencheth naturall thirst, cheereth and maketh glad the heart of man ; so Christs blood quencheth spirituall thirst, refresheth and comforteth the soule.

3

As wine is to be given to them that have griefe of heart, *Prov. 31. 6.* So Christs blood onely to them who are heaue hearted for their sinnes.

4

As wine begets good blood, boldnesse, and strength of body; so doth Christs blood in the soule.

Furthermore, in this Sacrament foure actions in the Minister, and two in the receiver are considerable, and specially to be taken notice of:

The visible and outward actions of the Minister doe represent, the spirituall, eternall, and invisible actions of God the Father, for the good of our soule.

1

First, his taking the bread and wine into his hands, doth signifie and represent Gods sealing and setting a part of Christ for the great worke of Mediation betweene God and Man.

2

Secondly, his blessing of the elements, whereby he doth designe and sanctifie them to be a Sacrament of the body and blood of Christ, doth signifie and represent the sending of his Sonne in the fulnesse of time to performe and execute the office of a Mediator, unto which he was before ordained.

3

Thirdly, the breaking of the bread, and the powring out of the wine, doth signifie and represent the bitter passion and suffering of our Saviour,

our,

our, and the trickling and streaming downe of his blood from all parts of his body to the ground.

Fourthly, the giving of bread and wine to the communicants, doth signifie and represent the offering of Christ to all, even hypocrites, but the giving him onely to true Christians.

The two actions in the receiver hath these significations:

First, his taking of bread and wine into his hands, doth signifie and represent his apprehension of Iesus Christ by faith, but more generally.

Secondly, his eating the one, and drinking the other, and so digesting and concocting them, that they grow into the body, doth signifie and represent the effectuall, particular, and speciall application of Christ unto our soules; that our true spirituall, reall union and participation with him, may become more neare and sensible.

Lastly, we must know the end of the Sacrament, which is manifold:

First, the principall end is, the remembrance of the death of Christ, which he commanded unto us at his last parting from us; and therefore that ought to sticke fast in our minds, and to renue continually in our hearts, fresh and feeling stirrings and motions of compassion & tenderneffe. For the last words of a departing or dying friend, doe beget and stirre up deepest impressions, and dearest affections in loving and tender hearts. If we read of his death and passion, that will stirre and strike our hearts with some feeling and sympathy of piety and compassion; but if wee have it powerfully and

and passionately preached, it will affect us more sensibly, but if we lay it yet nearer to our hearts and let it immediately worke upon our minds by meditation, it will yet more forcibly prevaile upon, and possesse our affections. But to have, as it were represented before our eyes a visible crucifying of Christ; the bruising of his body, and shedding of his blood, doth farre above all breed most tender and compassionate melting and bleeding, in a soule sensible of sinne, the true cause of all these sufferings.

This last representation, divine wisdom made choice of as a strongest means and motive to continue and keep fresh the remembrance of his death.

God the Father after that great deluge and fearfull drowning of the whole world, left the Rainbow as a remembrance to mankinde of their salvation and deliverance from water. And when he had extraordinarily and supernaturally fed his people with Manna from heaven, he commanded and caused a pot full of it to be preserved in the Arke, as a memoriall of so great mercy. Wee being happily freed from the devouring flood of sin by the blood of Christ, are put in minde thereof by Baptisme. And being nourished with the heavenly Manna of Christs body, have this high and holy mystery of the Lords Supper left unto us, to continue the remembrance of his death and passion.

By our participation in the grace, fruit, and efficacy of his body and blood, we grow into a nearer and stronger union with Christ, and partake mystically, yet truly, invisibly, yea really of a more inward

inward fellowship with the person of Iesus Christ, as well in that he is man as God.

Besides the strengthning and knitting faster our blessed union with Christ, this holy Sacrament is a powerfull meanes to maintaine and increase an holy Communion of Christian dearest and everlasting love amongst the Saints, the true and living members of Christs body.

Hereby wee lay surer hold by the hand of faith upon the merits and sufferings of Christ, we feele more soundly and sensibly the power and vertue of his passion, and are more fully and feelingly ascertained of the favour of God, and the forgiveness of our sinnes.

Fifthly, at this holy banquet, our consciences disquieted with some frailties, infirmities, and relapses, since our last receiving, (a renovation of our repentance and faith preceding) are sweetly appeased by the blood of the Lambe. Our inward peace and spirituall joy is increased. Wee gather hold and winne ground against our corruptions, and the power of sinne, and become more cheerful, sincere, and universall in our obedience.

Knowledge of this point should stirre us up; With reverence, preparation, and thirsting, to come unto this high and holy mystery, where so many glorious blessings are offered, and to bee enjoyed.

Ever to be guests at this holy banquet, when, or how often soever it shall be prepared for us.

Thus farre have I passed thorow the foure points. 1. Of the Majestie of God. 2 Our owne misery

3

1 Cor. 10.
16, 17.

4

5

Vj.

1

2

Marks of saving and sanctifying knowledge.

Joh. 3. 5.
Col 3. 3.
1 Joh. 3. 14.

I
Job 42. 5, 6.

miserie. 3. The meanes of remedy and recovery.
4. The nature, use and end of the Sacrament. A right knowledge of the substance of which, is at least necessarily required of whomsoever comes to the Lords Table.

I will end all about this first grace of knowledge with some marks and notes of a saving and sanctifying knowledge, that a man may be able to try the state of his soule in this point. For though knowledge bee the ground-worke of all spirituall building, and necessary to salvation; yet if it be not sanctified to a man, it serves but to increase his condemnation. And you may know it to be saving and sanctifying, by these marks: A glorious Lampe of saving light, and quickning power of spirituall life, is planted in every mans heart that profits by the ministry of the Word, and in the mystery of the Gospell, *Act. 26. 18. Ephes. 5. 8. 1 Pet. 2. 9.*

First, if it beget humility and lowlinesse of minde; for the more the true Christian knowes in the Word of truth, and the deeper hee wades in those heavenly and sacred mysteries, the more cleerly hee sees his owne blindenesse, vanity, inward filthinesse, and naturall corruption: As the more light is let into a stutish and filthy house, the more the foulness and lothsomnesse of it is discovered, and appears to the eyes; so the further he growes into divine knowledge, he knowes better his owne misery, Gods dreadfull Majestie, divine indignation, and just vengeance against sin, more largely & fully how many waies he offends against so mercifull a Father; how farre short he comes in
holy

holy duties, and in obedience to his pure and undefiled law. All which where there is grace, are pregnant and notable matter of humiliation, dejection, and of taking downe our proud hearts. It is in this case as it is in humane knowledge of nature and Philosophy, of Arts and Sciences, the deeper skill, the profounder learning, if there bee an addition of that gracefull and bashfull vertue, the morallists call modesty, the lower and humbler opinion of a mans selfe, and a more distrustfull conceit of his owne worth and sufficiencie. The reason, the more he knowes, the more doubts, difficulties, scruples, and perplexities are discried unto him, and arise in his minde, which make him more timorous and fearfull in his profession, and to thinke that he comes farre short of that he should be, though hee goe farre before those that thinke themselves already excellent. Hence it is that greatest Schollers are not alwayes of most words, because they know how many wayes they are subject to errors, mistakings, and just censure, and therefore chuse rather to lose the reputation of discourse, than to displease and enforce their owne humble conceit, and distrustfulnesse of sufficiencie.

It is so in some sort in divine knowledge of supernaturall principles, and heavenly mysteries, where there is grace annex. The further we looke into the booke of God, and the higher Schollers in Christs Schoole, the more lowly minded, and the more humbly conceited we are of our selves. The reason is, the stronger and cleerer sighted we are to looke into the cleare Chrystall of Gods Booke, the
more

The more hee knowes, the more he knowes to doubt.

more spots and staines we see in our soules, more purity in his Majestie, more misery in our owne nature; and therefore by the power of grace being sorrowfull for the pollutions of our soules, fearefull of his Majesty, and sensible of our owne misery, we willingly entertaine humilitie, and a lowly conceit of our selves. One certaine marke then of saving knowledge shall be this; If more skilfull in Scripture, the more humble in our owne conceit.

2
A second mark
of saving know-
ledge.

1 Joh. 2. 3, 4.

A second marke of saving knowledge shall be this; If it be drawne into practise, and joyned with conversion of the heart from sinne unto God, and with reformation of life from evill to good; for a sound change of the heart and life ever accompanies saving knowledge. Knowledge without obedience and sincerity, is so farre from being saving and available to salvation, that it hastneth and doubles our damnation. Small reason have men to be proud of their knowledge without practise; for though for a time they make it serve their turne for a shew and a flourish, yet in the end it will end in sorrow and curses, for they increase the hardnesse of their heart, the guiltinesse of their conscience, and the number of their stripes and damnation in hell, according to the measure of their formall and fruitlesse knowledge. There are many base bastard and degenerate ends of knowledge, which prophane men propose to themselves, and finally rest upon: As pleasure of curiosity; quiet of resolution; refining and raising of the spirit; victory of wit; faculty of discourse; gaine of profession; ambition of honour and fame; inable-

See Bacon Adv.
of Lear. p. 26.

ment

ment for businesse and imployment. But the Christian must make the end of his divine knowledge, practise of holinesse in his owne life, and conversation and instruction of others in the wayes of God, if he would make it profitable and saving to himselfe. *Knowledge without these ends is but a strumpet or Curtisan, kept onely for sensuall pleasure, and sinfull lust, not for fruit and children.* It puffes up our proud nature with more pride and selfe-conceit, but neither begets life in soules, holinesse in our lives, nor found hope of immortality hereafter.

If we know out of the Word of God (and wee ought so to doe) that every man who will bee in Christ, must be a new creature, but notwithstanding lie in the common course and corruptions of nature, follow the customes of the world, and the current of the time : Why then our knowledge in this point is not saving, but serves to increase our condemnation.

2 Cor. 5. 17.

If we know out of the last of the *Revelation*, that all that either love or makes lies, shall bee barred everlastingly out of Heaven ; and yet continue to cozen, deceive, and circumvent with smooth talke, and lying tongues : why then our knowledge is not saving, but serves to increase our condemnation.

Revel. 22. 3.

If we learne out of *Heb. 13. 4.* that whoremongers and adulterers God will judge. And yet wee soake our selves in lustfull pleasures, and foule uncleannesse. Why then our knowledge is not saving, but serves to increase our condemnation.

If any man know, (as every man ought) that no coverous

covetous man shall inherit the Kingdome of God *1 Cor. 6. 10.* and yet greedily and insatiably root in earth, and the fading and transitory pelfe thereof, as though hee should never die, as though there were no joyes, no immortality in another world to be looked for, and sought after; no happinesse but in vanishing riches, which shall not profit in the day of revenge, but will take them to their wings like an Eagle, and flie into the heavens, were a man able to heape his gold to the starres, to enclose the whole face of the earth from one end of heaven unto the other, to purchase a Monopoly of all the wealth in the world; yet upon his death bed all cannot profit him; they cannot procure one drop of mercie, or one jot of comfort: why then let him know, that his knowledge is not saving, but serves to increase his condemnation.

If any man know out of *Zech. 5. 3.* that the curse of God will cut off the swearer, as well on this side as on that, and yet retaine still one oath or other; let him know that his knowledge is not saving, but serves to increase his condemnation.

If any man heare and learne out of *Isay 5. 22.* a fearfull woe denounced against them that are mighty to drinke wine, and strong to powre in strong drinke; and yet be excessive and riotous that way; Let him know, that his knowledge is not saving, but serves to increase his condemnation.

If a man heare and learne, *Ier. 17. 27.* That a fire shall be kindled in the house of the Sabbath-breaker, and shall devour it, and shall not be quenched, and yet continue to prophane it at his pleasure, for pleasures,

pleasures, profit, or worldly businesse; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Malach. 3. 8. 9.* That the sacrilegious person shall be cursed with a curse; that is, with a horrible curse, with a double curse, and yet detain Gods portion either forcibly, or fraudulently; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Psal. 15.* That those shall not dwell in the Lords Tabernacle, or rest in his holy Mountaine, who hate not vile persons, who give their money to Usury, and yet is guilty of both; Let him know his knowledge is not saving, but serves to increase his condemnation.

If men knew the worthy practise of the Saints of old, in teaching their children and families, see *Gen. 18. 19. Ios. 24. 15. Psal. 101.* and yet have no praying, no catechising, no holy government in their houses; Let them know that this knowledge is not saving, but serves to increase their condemnation.

Thus let a man examine his knowledge of Gods Word thorowout, and account it so farre saving as it is working, and drawne into practise.

Thirdly, it is edg'd and enegred with a longing desire, and insatiable thirst after more. For the true Christian not resting in the historicall, formal, and artificiall knowledge of unregenerate men, and hypocrites, wherein there is no sweetnesse, no taste, no comfort, but diving into the mysticall knowledge of the mysteries of salvation,

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which

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A third marke
of saving know-
ledge, the thirst
after more.

which the spirit of God doth reveale to faithfull Christians, doth there finde and feed upon such heavenly sweetnesse, such rich and glorious comforts, that hee is never well but when hee is digging deeper into this celestiaall Mine, and wading further into these holy secrets of saving knowledge. If a childe but once spie any part of the jewell in the fathers hand, or but have a glance at it, hee will never rest and be at quiet untill he see it wholly, and have it in his owne hand. It is so with a babe in Christ, after the sanctifying spirit of God hath once opened his eyes, and but shewed him a glimpse of those heavenly jewels of divine knowledge, he is so ravished with the unvaluable beauty thereof, that he will never be at rest, untill he be made further, and fully partaker of those rich and saving treasures. The reason why sanctified men so zealously and seriously seeke and labour after growth in knowledge, is because they are perswaded of the necessity of it, and are sensible of what danger they are in, and how wide they lie open to the deadly blowes of fearfull temptations, and Satans fiery darts, without this sword of the spirit, knowledge in Gods Word.

If a man had a cruell and implacable enemy, that had desperately and resolutely sworne his death, and to this end should still dogge him at the heeles, at any advantage to runne him thorow, and to imbrew his hands in his blood, how carefull and watchfull would hee bee to furnish himselfe compleatly with weapons, and skill to defend his naturall life, and to repell the fury and rage of so
bloudy

bloudy a foe. Why Satan that mortall and immortal enemy to mankinde, hath vowed the everlasting death of every soule, and therefore to this end followes every one at the heeles, with all his fiery darts and policies of hell, at every turne to wound their poore naked and ignorant soules to death; how earnestly and eagerly then ought every one to furnish and fit themselves with skill and knowledge in God Word, which is the sword of the Spirit, that they may both ward his blowes, and wound his head, by the saving power of this weapon, and sanctified use of this sling, every true Christian is enabled to cut off the head, and knocke out the braines of that huge *Holofernes*, and great *Goliath* of Hell. But every man or woman that wants this saving knowledge out of Gods Booke, stands at the devils mercy and devotion; even as a poore helpelesse Lambe in the bloudy paw of a Lion; or a silly Wren in the ravenous paw of a Kite. And the mercie his hellish malice will shew, is condemnation mercilese, even flames of eternall fire, and endlesse woe in the bottomlesse pit. Pitifull then and fearefull is the case and condition of many ignorant people, who blesse and content themselves in their ignorance, and if they be told that they be wholly in the power and possession of Satan, by reason of the ignorance that is in them, they will say presently, they defie the devill and all his works, and they will spit at him in signe of defiance; and yet poore soules while they so continue, they are the devils slaves, whom he leads blindfolded and hoodwinked thorew his kingdome of darknesse

2 Cor. 4.4.

Luk. II. 11.

darknesse here on earth, towards the pit of everlasting destruction. Little weighs hee such weak defiance, when their owne ignorance gives them the lie; he little regards such vaine protestations, and idle words, so long as he wounds their soules at his pleasure, and sticks them thicke with his fiery darts. What is a man better, which being naked in the field against a fierce and compleatly armed adversary, gives him bigge words, and tels him hee defies him, and the worst hee can doe; while in the meane time his enimie works his will upon him, and takes away his life? Satan is the strong armed man, all ignorant persons are starke naked, and quite bare of all spirituall armour, they set him at light, and give him soule words, but in the meane time the devill wounds their soules to death.

Yea, but will they say, we feele no such wounds; neither doe mad men and drunkards, though they be flisht and wounded mortally, in their fits and fury feele any such hurt; but when they come to themselves it may cost them their life. So ignorant wretches being besotted with ungrounded good meanings, and beside themselves in spirituall matters, and senselesse by their Lethargie of ignorance, feele not those many impoysoned blowes, and deadly wounds, that come thicke and threefold upon their soules; but when upon their death beds they shall come to themselves, and have their consciences opened, and their wretched estate revealed unto them, they shall feele the smart, and bleed unto everlasting death. A holy greedinesse after, and a continuall growth in knowledge, is one speciall

speciall marke then that our knowledge is saving.
“ For it is an undoubted character of all graces,
“ where they are in soundnesse there they are
“ growing. If we have once tasted how sweet the
“ Lord is, there will be a desire to increase more
“ and more. There issues from out the Sanctuary
waters, even waters of life, *Ezech. 47.* see their in-
crease: First to the ankles, then to the knees, then
to the loynes, afterwards a River that no man
could passe. The trees growing by this River, bring
forth new fruit, according to their moneth.

Fourthly, Saving knowledge is diffusive & com-
municative of it selfe. It is in the soule of a Christi-
an, as the Sunne in his spheare: It is first gloriously
illuminated within it selfe. Secondly, he doth not
confine & keepe his light within his owne faire bo-
dy, but he hurles it on every side, round about every
way, he casts his light upward, and so makes all the
heavens bright & beautifull about him. Thirdly, He
throwes his beames downward upon the earth, and
there begets herbs, grasse and flowers, fruit-trees,
and all the beauty and glory of the earth. Fourthly,
Nay yet he pierces further, and with his heat hee
slides and insinuates into the bowels of the earth,
where there is any the least creeke and passage, and
there engenders all manner of metals, silver, gold,
and precious stones. Fifthly, Nay yet further, he
glides by the sides of the earth with his unreflected
beames, and makes all those golden spots, the
starres, in the opposite part of the skie. Sixthly, It
is so greedy of doing good, that it strikes thorow
the firmament in the transparent parts, and seeks

1 Pet. 1. 2, 3.

4
A fourth triall
of our know-
ledge, it is com-
munication.

as it were to bestow its brightnesse and beauty beyond the heavens, and never restraines the free communication of his influence and glory, untill it determine by naturall and necessary expiration : So that he makes as much of his light, and doth as much good with it as may be. Even so the sacred light of divine knowledge in the sanctified soule of a true Christian ; he doth not inclose and monopolize his knowledge; he doth improve indeed, but not enclose ; he doth make much of, but not monopolize his knowledge.

It labours after it owne particular illumination : First, to inlighten those that are round about him ; to teach and instruct his family, if hee be master of a family, his wife, his servants, his children, in the wayes of godlinesse, and doctrine of salvation.

Secondly, hee desires, and delights to acquaint his kindred, his friends, his acquaintance and familiars, with those comfortable lessons and wholsome instructions, which hee himselfe hath learned out of the Booke of God.

Thirdly, even amongst strangers hee watcheth opportunity, and takes occasion to insinuate some good talke of heavenly matters, that so his knowledge may be fruitfull, and working for his masters advantage in all places, in all companies ; nay he is willing, if so they will, that the very opposite and overthwart, and those that oppose themselves against goodnesse, and Gods truth, may bee bettered and reclaimed by his admonition and reproofes out of the Book of life. Nay, and besides all this, it is edged with an endlesse desire of doing more good still.

Note.

still. For it is a true principle in Christianity :
“ The performances of Gods children by the grace
“ of God are many, their endeavours more, their
“ desires endlesse.

Thus saving knowledge is ever spreading, most
liberall and prodigall of it selfe, shining round
about where it is, and working all the good it can
in all places.

Knowledge in un sanctified men, as it is unsaving
to themselves, so it is many times unprofitable to
others, either because it is unexercised through
idlenesse or humour, or because it is not seasonably,
wisely, and powerfully applied to the conscience,
for want of spirituall experience, or because
through nicenesse and curiosity, and that they
would not make themselves cheape, it is kept and
concealed, like some rare and precious jewell in a
casket, to bee shewed onely at certaine times, to
some speciall persons, vaingloriously to purchase
credit, and breed admiration; but every godly man
holding the conversion of others the crowne of his
credit, and the comfort of his knowledge, is ever
free-hearted, open and liberall that way : When a
necessity is laid upon him by reason of his charge,
or where there is hope or opportunity of doing any
good, or when he finds himselfe to have a calling to
speake ; heavenly treasures of saving knowledge
in the heart of godly man, have a quite contrary
power and property to earthly riches hoarded up
in the coffer of a covetous man. These commonly
beget in a worldly man niggardlinesse, greedinesse
of grasping more, robbing others, and engrossing
all.

Iſa 5.8.

Mic.3.2,3.

all. An earthly minded man if he once enter upon the violent torrent of oppreſſion, preſently with a ſwift and headlong courſe hee is carried with full ſaile, even over a Sea of bloud of the poore, the fatherleſſe and oppreſſed, ſo that at length hee may finde an habitation without neighbours, and dwell by himſelfe upon the earth. If he once bee fleſht with cruelty in this kinde for gathering of riches, hee is aſholdfaſt in keeping, as unconſciously in getting. If he once beginne to grinde the faces of the poore, hee'le never ceaſe untill hee plucke off their ſkinnes, reare their fleſh, breake their bones, chop them in peeces for the chaldron, and eat the very fleſh of Gods people, as the Prophet ſpeaks. A covetous griping of this tranſitory pelfe, doth bring forth ſuch a thirſting dropſie of engroſſing all, that the owners would rather loſe their ſoules, than part with their riches. But contrarily, the laſting riches of ſaving knowledge, doe ever bring with them a longing and readineſſe to beſtow them on all commers, and to open their fountaines to all drawers, and to enlarge their ſpiritual paſtures for the food of ſoules, and for the ſheepe of Gods paſture. A heavenly minded man ever keeps open houſe for inſtruction in heavenly things, ſpiritual banquets. The lips of the righteous feed many, ſaith *Salomon*, *Prov.* 10. 21. & 15. 7. The lips of the wiſe ſpread abroad knowledge; Whereſoever knowledge is ſaving, and in ſoundneſſe, it is as new Wine in veſſels, deſirous to vent, and that not vaingloriouſly to purchaſe the idle fume, and infectious breath of prophane praifes,
but

but to worke spirituall good, and for the conversion of others.

A fifth marke of saving knowledge is, if it beget reverence of that great Majestie, and love to that holy truth it knowes & apprehends in the Word. Except with an unfained and zealous affection we love God, his Word and truth, his Sacraments, his Sabbaths, his servants, all the knowledge in the world will doe us no good. Knowledge of it selfe puffeth up the heart, and make it swell with contempt of his brethren; but with love it buildeth up, and helpeth to convert our brethren. The blessed Apostle *S. Paul* vilifies & disallowes all knowledge, power, or prerogatives whatsoever, which are not actuated and sanctified with love, *1 Cor. 13. 1, 2*. If a man were seene into the depths, secrets, and mysteries of all knowledge, if hee were able to convert whole Nations; if he were so mighty in miracles, that he could remove the stony rocks, and sturdy mountaines, there is active power. If he were not only able to endure disgrace, losse of goods, banishment, imprisonment, but also durst sacrifice his blood in the flames, and render up his body to be burnt, for the profession of the truth; There is power passive. If he had not onely the eloquence of all the Oratours on earth, but even the tongue of an Angell; all were nothing, if the divine flame of love were not kindled in the heart, to season and sanctifie them all, which onely makes us preferre the glory and service of God; before all riches, and the whole world; and to love and esteeme a true Christian farre more dearly than all

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A fifth triall of saving knowledge, it begeth love.

1 Cor. 8. 1.

all unregenerate men, though never so neere unto us in kindred, or great in the world. And it is both reason and Religion we should so doe ; for one Larke is worth a thousand Kites ; one true Christian, though never so poore and trampled upon in the world, is farre more worth than all the prophane Gallants, and unsanctified ones in the world, though they revell it never so richly, in their lands, wealth, and large revenewes ; or ruffle it in their honours, titles, and worldly reputation ; This vast difference betweene neglected sincerity, and honoured prophanenesse ; we may clearly see in the Booke of God ; and therefore if our knowledge be sanctified, it will beget proportionable affection and love.

A second grace which every worthy and fit receiver must find in himselfe, is :

Faith. I meane true and justifying faith, a spirituall Iewell, of unvaluable price, the very staffe and life of our soules, the root and foundation of all true comfort, both in life and death, without which it is impossible that either our receiving the Sacrament, our offering up our Prayers, Almesdeeds, hearing the Word, or any other service, though in it owne nature, and by it selfe never so good or necessary, should either be acceptable and pleasing unto God, or comfortable or profitable or to our selves.

This saving and justifying faith I thus define ; It is a supernaturall gift or grace of God, inspired by the holy Ghost, whereby the humble soule being inlightned with the knowledge of the doctrine of salvation,

2

Triall of saving faith.

Heb. 11. 6.

Definition of justifying faith.

salvation and assenting thereunto, is enabled to lay hold or to rely on the meritorious justice of Christ, and all the glorious benefits of his passion, as belonging particularly to it selfe.

This wonderfull and holy grace is thus wrought and engraven in the heart.

First, there is a mollifying and manuring of the heart, that it may be as it were furrowed and fitted for this pretious seed of life and divine impression. And that thus:

1. First, by the ministry of the Word, there must knowledge be planted in the understanding both of the Law, the powerfull application whereof begets legall repentance, a necessary preparative to the infusion of faith, and of the Gospell, a seasonable apprehension of the gracious promises and comforts, which drawes on evangelicall repentance, whereof beginnes the life of faith; what measure of divine knowledge is at least necessary in this case, I have heretofore signified. It is the very first step and foundation stone of all spirituall building, and of the way to heaven. Wofull then and fearfull is their state that live in ignorance, without the ministry of the Word, or that profit not by it: they take the very ready and direct way to destroy their owne soules.

* 2. Secondly, The heart must give full assent, and be effectually perswaded, that those divine principles were revealed for the salvation of mankinde, and that they are most true, the very secrets of heaven, and divinely inspired. This assent and perswasion is called Historicall faith, or faith of knowledge.

3. Thirdly

I

Fides quid aliud est quam vera Dei cognitio? fide enim cognitio fit, testatur id Esaias dicens, si non creditis non intelligitis. Cyr. l. in Ioh. 1. 11. cap. 16.

* *Credere est cum assentione cogitare. Aug. lib. de Predest. Sanctorum, cap. 2. Ad fidem duo requiruntur, primo, ut homini credibilia proponantur: secundo, assensus credentis ad ea quae proponuntur. Thom. 2a. 2ae. quesi. 6. art. 1.*

3. Thirdly, The law beginnes to worke upon the conscience, and wound the soule by a cleare discovery, and wide opening of our many ulcerous and ugly secret corruptions, all the vanities of our life, and particular finnes, and by affecting and pressing the heart with a thorow sense and feeling of the fierce wrath of God, ready to breake out in unquenchable flames of vengeance and heaue against every sinne we have committed.

4. Fourthly, The heart is stricken thorow with feare and trembling, it is broken and bruised quite into peeces with terrour and remorse, it is pregnant of grieve and sorrow, and mournfull beyond the mourning of a Dove. For a man in this case finds and feeles himselfe to bee a most hatefull and accursed creature, embondaged and enthralled to the slavery and endlesse confusions of Satan and Hell, of damnation and death.

Thus farre the heart hath beene in preparing and fitting for that root of all graces, that flower of Paradice, and plant of Heaven, an holy and saving faith.

In the second place, marke how it springs up in the mournfull and humbled heart.

The soule of a man being thus bruised and broken, and rightly prepared with the terrours and dejections of the Law, is now truly and seasonably fitted to receive the sweet and precious oyle of the promises of the Gospell, and comforts of saving grace.

First, then, the poore soule, as you heard before, being quite overwhelmed with waters of anguish

anguish and sorrow, and sticking fast in the deepe myre of feares and terrours, begins to looke about for comfort and succour; none is to be found in any creature, no gold nor silver, no friends nor Physicke will doe him any good; no man or Angell, or any creature, can administer any releefe. For Angels, in respect of those pure eyes which cannot behold iniquitie, and are now fastned upon its foule pollutions, are chargeable with folly and vanity; the heavens are impure, and the starres uncleane in Gods sight. No man can deliver his brother, nor make agreement unto God for him, for it cost more to redeeme a soule; he must let that alone for ever. At last it happily casts its eye upon that infinite Sea of Gods mercy, which gloriously streames through the bleeding wounds of Christ Jesus, upon every truly broken and contrite heart; it settles and fastens its sight stedfastly upon our blessed Redeemer, as he is hanging upon the Crosse, struggling with his Fathers wrath for our sins, and crying at last, It is finished. It greedily catches hold on in a serious consideration, and comprehends the whole gracious doctrine of the covenant of life and salvation. It considers all the proclamations of mercy and pardon in the Booke of God; as that in *Isa. 55.1. Ho, everyone that thirsteth, come yee to the waters, and yee that have no silver come buy and eat: Come I say, buy wine and milk without silver, and without money.* And that out of Christs owne mouth, *Matth. 11.28. Come unto me all yee that are weary, and I will ease you, &c.*

Psal. 49.7,8,9.

2. Secondly, after a full and thorow sight and consideration of the great worke of our redemption,

tion, and of all the gracious promises of life, the distressed soule beginnes to thinke this with it selfe; that though my case be wofull and accursed by reason of sinne, yet by the mercies of God it is recoverable; though my sinnes be many and hainous, yet in Christ Iesus they are pardonable. Only it now casts about how it may have part in these mercies, and interest in his passion. In these cases it receives great comfort from such places as these, *Luk. 4. 18. Mat. 12. 20.*

3. Hereupon in a third place it beginnes to hunger and thirst after the precious blood of Christ, farre more greedily and insatiably, than ever the panting Hart after the Rivers of water, the gaping ground for drops of raine, or any condemned man for the pardon of his life. It would give ten thousand worlds, ten thousand lives, for one gush of his blood, to wash away its guilt and staine, spots and pollutions; for one drop of mercy to quench its thirst, and refresh its agonies.

4. Hence in a fourth place strong cries, and prayers, and supplications, groanes & sighs unutterable, with such importunity and panting, that at last it casts it selfe upon Gods tender mercies in Christ Iesus, it throwes it selfe with some comfort and confidence into the bleeding & blessed bosome of its Redeemer, as he is hanging and holding downe the head upon the Crosse: It hides it selfe sweetly and deeply in his sacred wounds, and gored side, from the eager pursuit of the wounding Law, the rage of Satan, and the stings of its owne conscience. And now by this time the bowels of Gods tenderest

tenderest compassions beginne to yearne within him : He who never knew how to breake the bruised reed, or quench the smoking flax, takes the panting and weary soule by the hand, receives it into mercy, grace, and favour, takes off the burthen of its sinnes, knocks off the bolts of terrour and remorse, bathes it in the soveraigne and saving blood of his owne deare Sonne, and accounts it pure, just, and unspotted, for Iesus sake.

Thus faith hath beene breeding, and is brought forth.

3. Now in a third place behold it flourishing and growing in the heart.

After that saving faith with unexpressable groans and sighs, and strong cries, hath laid fast hold upon the bitter and victorious passion of Christ, and all his meritorious justice, and so purchased favour, acceptation, and remission of sins; 1. It presently returns this blessed message, and comfortable newes unto the soule; that it is certainly pardoned, justified, and most undoubtedly entitled by the everlasting covenant of grace, even freshly sealed with the blood of Christ, unto a crowne of immortality, and endlesse joyes of heaven. This being done, it is filled with joy unspeakable and glorious, and with peace that passeth all understanding : But after it come to it selfe out of these strange extasies, and excesse of spirituall pleasures, it soberly considers what great things have beene done for it, what extraordinary love, and infinite mercy hath beene shewed unto it; 2. And thereupon presently addresseth it selfe to Evangelicall repentance;

repentance; to bewaile heartily all his sinnes, and former wretchednesse of life, not so much for feare of Gods vengeance, and the punishment of sinne, as he did in legall repentance, but especially grieving with godly sorrow, for having so vilely and rebelliously grieved and offended so gracious and loving a Father; and so doth resolutely abandon the practice of every grosse sinne, and at least throw out of his heart and affections, the liking and allowance of every the least infirmitie: 3. And for ever after settles himselfe to holinesse of life, sincerity of heart, a good conscience, and an universall and true hearted obedience to all Gods Commandements: By growth in which, and by sense, observation, and experience of Gods special favour and love unto him in the course of his Christian life, and new obedience: His faith receiveth continuall life and strength, untill it come in some good measure towards that height of assurance, and fulnesse of perswasion with the blessed Saints of old; that he is able to say with holy David, *I will not feare though the earth be moved, and though the mountaines be cast into the midst of the Sea: Though the waters thereof rage and be troubled, and the mountaines shake at the surges of the same; Psal. 46. 2, 3. Though I should walke thorow the valley of the shadow of death, I will feare no evill, for thou art with me, thy rod and thy staffe they comfort me; Psal. 23. 4. And with Iob; Oh that my words were now written! Oh that they were written even in a booke! And graven with an iron pen in Lead, or in stone for ever: For I am sure that my Redeemer liveth, and that he shall be the last upon the earth:*

Holland. fol 123.

And

And though after my skinne, wormes destroy this body, yet shall I see God in my flesh: Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me, Iob 19. 23, &c. And chap. 13. vers 15. Loe, though he slay me, yet will I trust in him. And with blessed Saint Paul, Rom. 8. 38. I am perswaded that neither death, &c. These high resolutions of heaven, and noble elevation of spirit, are the very naturall issue & producements of a strong faith. Which if we would attaine or preserve, wee must watchfully looke unto our hearts, lives, and consciences, that they bee pure, unspotted, and tender, we must take heed of relapses, and warily prevent fals into sinne. For we shall finde our faith to ebbe and flow, much after the decay or increase of our holinesse of life, and sincerity of heart.

Thus I have briefly opened to you the nature, breeding, birth, and growth of faith. And the rather, lest you deceive your owne hearts with false faiths; I meane faiths unsufficient to salvation, or wander in the by-paths of excesse or defects of faith.

I. For first there bee many kinds of faith, of which none will serve the turne for salvation.

I. There is an historicall faith, whereby a man is endued with knowledge of the Word, and is certainly perswaded in his heart that it is most true, and divinely inspired; this is so farre from being saving faith, that the Devill and his Angels excell many men herein: For wheras many men are quite ignorant of the Word, and many have but little

See *Downham*,
pag. 516.
The kinds of
insufficient
faith.

I
Historicall
faith.

knowledge, and give but weake assent to the truth thereof; the devils know much, certainly beleeeve it, and yet they doe more, *they feare and tremble,* *Iam. 2. 19.*

2
Faith of mira-
cles.

2. Secondly, There is a faith of miracles; which is an inward perswasion of the heart, wrought by some speciall instinct of the Holy Ghost, in some men, whereby they are truly perswaded, that God will use them as instruments to bring to passe some strange and extraordinary things. This hath no power for salvation, it is common, and communicated both to the elect and reprobate indifferently: *Paul* was endued with this power, and had his part herein as well as the rest of the Apostles. And we see, *Matth. 7. 22*: Many workers of miracles shall be rejected at the last day. Many saith Christ, will say unto me in that day, Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works? And then will I professe to them, I never knew you, depart from me ye that worke iniquity.

3
Imaginary
faith.

3. Thirdly, there is an imaginary faith, which deceives and damnes thousand: And that is a strong and bold perswasion, without all truth, ground, or warrant, that Christ is their Saviour, that they have part in his passion, and shall undoubtedly be saved, when indeed and truth there is no such matter: And therefore it is no true perswasion, no true faith, but a vaine presumption, a strong delusion, a true counterfeit of a true faith. And this is threefold:

First, when men and women living in ignorance, with-

without all saving knowledge, upon such principles as these; that they meane well; that they doe no man harme; that they pray morning and evening, build a bold and blinde perswasion, that they have as good part and right in Christ, as the best of them all; whereas indeed they lie enthralled in the invisible chaines of damnation, and are meere strangers to the life of God, by reason of the ignorance which is in them. For knowledge in the Word of God, is the ground-worke and foundation of all spirituall building; without it there can no true faith be had, no repentance, no new obedience, no saving graces at all in this life, or salvation in the world to come.

Secondly, when men entertaine and settle in their heart a strong and bold conceit, that Christ belongs to them with all his benefits, and yet nusse and harbour in the same hearts a liking and allowance of some sinnes in themselves; at least a purpose to continue in one sweet sinne or other, wherupon depends their honour, wealth, pleasures, and worldly happinesse; and will not be subdued by the power of the Word, to a thorow change of heart, and a sound amendment of life. These men thinke they have a reach beyond the Moone, and are wiser than all the Christians that ever were, which could never finde so smooth and easie a way to heaven: For they sucke still at the breasts of pleasure, and feed upon voluptuousnesse, vanity, and worldlinesse, as the Horsesleece upon corrupt bloud; they ruffle it in the vanity and glory of the world; they joyne house to house, and

Imaginary
faith of three
sorts.

Ephes. 4. 18.

2

land to land, by oppression and violence; or continue in one open sinne or other, and yet vainly nourish hope of salvation in themselves, thinke they are in the state of grace, and have as sound a trust in Christ Jesus, as the purest and precisest amongst them all; but they very foully and fearefully deceive their owne poore soules, and strive for impossibilities, to bring two ends together which will never meet, sinfull pleasures upon earth, and endlesse peace in the world to come. The faith of these men is but imaginary and countefeit; for it is ever the property of true and saving faith, thorowly to purge the heart; and to reforme the life wholly; to expresse it selfe, and to appeare fruitfull and lively in the exercises of invocation and true repentance, of sincerity and obedience.

Thirdly, when men conceive a bold and strong perswasion, that Christ is their Saviour, and yet set light by the ministry of the Word & Sacraments; embracing the use and following the exercise of them onely at their leisure and pleasure, so farre as their worldly commodities, and carnall contentment will give them leave; but not with hungry spirituall appetites, and humble submission to the power thereof. The faith of these men is but a vaine presumption, and counterfeit conceit. For justifying faith is ever conceived, cherished and confirmed, by a right religious, constant, and powerfull use and exercise of the Word and Sacraments. The seeds of a weake faith, (if it be true and justifying) sown in the heart by the Holy Ghost, doth grow by little and little to a strong faith and full

A.C. 11. 9.

3

Rom. 10. 14.

full assurance ; but ever by a zealous and profitable pursuit of the meanes of grace and knowledge, preaching, reading, prayer, meditation, conference, use of the Sacraments, singing of Psalmes, conscience and faithfulness in our calling, mercifulnesse to the poore, &c. He that hath true faith, will ever have both an eye and heart to these holy meanes, these godly exercises.

4. There is also a dead faith, which is to be found in many professors, and those that make great shew of forwardnesse in Christianity : When men have good store of knowledge, follow the Word and Sacraments with diligence, are able to discourse with understanding, and dexterity of points of religion, have good respect to the Commandements of the first Table : But in dealings with their brethren they shame their profession, deny the power of Christianity, and plainly shew that their faith is without life, and their life without the fruit of a justifying faith ; their secret and close conveyances for enriching themselves unlawfully, and enlarging their estates by extortion and oppression, doe cleerly discover the deadnesse of their faith, and death of their soules in sinne.

5. Fifthly, there is a temporary faith, which I may thus define :

It is a generall grace of God wrought in the hearts of some formall professors, by the ministration of the Word sounding in their eares, and by an inferiour operation of his spirit, whereby their minds are in some measure inlightned and delighted with the Word, whereupon may follow some

5
Temporary
faith.

kinde of conversion, a shadow of true regeneration, some outward reformation of life, so that they may be in their owne conceit well perswaded of, and secured about their spirituall estate, and that the best discerning spirits can hardly without very neere conversing with them, and long triall, discerne and distinguish them from sound Christians.

This faith deceives thousands, because they thinke it sufficient for salvation, when as it will never serve the turne, or hold out in the day of triall, in the day of visitation, when the conscience will stand upon strict tearmes, it will melt away into feares, howling, and end in horror and despaire.

And that men may more securely rest and repose themselves & their soules in this temporary faith, as on a spirituall Bulwarke, and sure foundation, though indeed it be but grounded in sand; Satan he cunningly gilds & burnishes it over with his angelicall glory, and makes it as faire in colour, and shew, and outwardnesse of some fruits, as is that other speciall, saving, and justifying grace of true faith; so that they appeare to be as like, as corne on the house top, or amongst stones, and that which springs up in a rich and fruitfull soile, they agree for the time in colour and freshnesse. But marke the difference which time and triall brings upon them; the one sprouts up suddenly, flourishes faire and greene for a while, but after the heat of the Sunne beating upon it, it dries away, dies, and comes to nothing: But the other being fast rooted in a good ground, and watred seasonably with the dew

dew of heaven, growes in strength and beauty, rich and fruitfull, ripe for the harvest, ready for the barne. It is just so in temporary, and saving faith; the former seated superficially in the braine, flourishes a while in piety and zeale; but if once the heat of persecution come, and rise upon it, vexation, disgrace, discountenance, losse of goods, some maine hazard of temporall happinesse; why then it beginnes to languish and decay, to draw backe from former forwardnesse, to pull in the head for feare of precisenesse, and to fall backe to the common fashions of the world, and formall profession of the time: But this other being rooted in a good and honest heart, by the speciall and effectuall operation of Gods sanctifying spirit, and watered by the plentifull and powerfull showers of a constant and conscionable ministry, and cherished continually with the holy food of the Lords Supper, with fervent and feeling prayer, Christian conference, meditation, and a good conscience in all things, doth grow and gather spirituall strength, and in despite of wicked and slanderous tongues, (which scorch farre more fiercely than coales of Juniper) of all stormes and tempests, either rising out of naturall corruption, or raised by Satan, or stirred up by the world, and scornfull prophanenesse, it stands upright, and brings forth much blessed and glorious fruit, with patience and constancie.

Lest you deceive your owne hearts and soules in this point, I will tell you how farre this temporary faith hath power, and may prevaile in working;

First, some measure of inward illumination. Secondly, some kinde of conversion. Thirdly, some degrees of regeneration. Fourthly, some outward reformation and obedience, or outward holinesse, and it is utterly insufficient for salvation.

First, By the power of temporary faith a man may be thus farre inwardly inlightned.

1. Hee may be instructed by the Holy Ghost in the understanding and knowledge of the Word preached to him. And whereas naturally men know not the things of God, walke in the blindnesse and vanity of their minds, embracing errorr for truth, darknesse for light ; he may hereby be so farre inlightned, that hee may see and acknowledge the truth of Religion, distaste errorrs, discern supernaturall principles, and bee acquainted in some good measure with the revealed will of God, *2 Pet. 2. 20. Matth. 7. 22. Matth. 10. 1.*

2. Secondly, Hee may approve and assent unto the divinity and truth of the Law, in the revelation of the sinfull state of naturall corruption, and the accursed state of plagues and judgements due unto sinners. And unto the truth and certainty of the promises of salvation revealed in the Gospell, and shining in the face of Christ Jesus.

3. Thirdly, He may have a kinde of perswasion, a confused trust, a glimmering hope, that he hath part in the promises of grace, and that Christ is his Redeemer.

4. Hee may bee endued with ability in expounding, and with formall wisdome and skill in applying the Word of God to the conversion and salvation of others.

5. He

5. He may have inward delight and contentment in the miniſtery of the Word, and ſome love and affection to Gods meſſengers.

As Herod.
Mar. 6. 20.

6. He may ſolace himſelfe with the ſweet and comfortable conſideration of Gods rich mercies towards his children, in Chriſt Ieſus. Such as are thoſe which I have heretofore reckoned unto you.

As Balaam.
Num. 23.

1. Incorporation into Chriſt. 2. Reconciliation. 3. Remiſſion of finnes. 4. Imputation of righteouſneſſe. 5. Interceſſion. 6. Acceptation to eternall life. 7. Adoption. 8. Sanctification. 9. Corroboration. 10. Glorification.

7. He may taſte of the powers of the world to come, *Heb. 6.* That is, by a meditation of the laſt judgement, the future reſurrection, the endleſſe joyes of heaven, the unconceivable torments of the damned, may drive him to ſome good motions and purpoſes for thoroughneſſe and conſtancy in ſincerity; but they laſt but ſo long as untill his temporall happineſſe and worldly contentments be croſſed, interrupted, or mainly hazarded. Or thus, he may taſte of the powers of the world to come; hee may have a delightfull glimpe and glance at eternall life, and the glory of another world; but it is but a taſte, he is not fed and filled with it. For his once looking at a crowne of glory above, he hath many thouſand delightfull glances, and long gazings, upon his gold and ſilver, lands and riches, pleaſures, profits, and earthly comforts. But upon whoſe heart ſoever a ſound juſtifying faith hath ſeized, hee hath his converſation and whole comfort there, with great gladneſſe and
longing;

Phil. 3. 20.

longing ; he looks from thence for a Saviour ; so that this present life is not so deare unto him ; but he holds it out in his hands to all persecutions, to finish the short course he hath here, with joy and cleareness of conscience.

2

Psal. 119. 105.

Now in a second place you are to conceive that this temporary faith hath power to worke some degrees, and some kinde of change and conversion. For degrees of conversion, see my Sermons on this Text ; *Thy Word is a light to my feet, and a law-thorne to my paths.*

Besides, a morall change from notoriousnesse to civilitie ; and a formall change from civill honesty, to an outward profession of Christianity and performance of externall duties : And an inward speculative change, in respect of generall graces ; as inlightning by divine knowledge, and a rejoycing in the understanding, for those heavenly mysteries revealed : I say, besides these there may by the power of a temporary faith such a change bee wrought, as is called in Scripture, the uncleane spirits going out of a man, *Matth. 12. 43.* A flying from the pollutions of the world, *2 Pet. 2. 20.* A washing, *2 Pet. 2. 22.* A sanctification by the blood of the Testament, *Heb. 10. 29.* And a participation of the Holy Ghost, *Heb. 6. 4.*

3

Thirdly, a man furnished with this temporary faith, may attaine some progresse and degrees ; may scramble at in some measure, and have some smattering in that great worke of regeneration ; as I consider it, and have heretofore proposed it to consist of these five parts ; Knowledge, Legall contri-

tion,

tion, Faith, Sanctification, Evangelicall repentance.

1. First for Knowledge. He may attaine a great and large understanding in the Scriptures, and Word of truth, as I told you before; hee may approve and acknowledge it; confesse it, and make profession of it; stand out for it for a time, and defend it; as did *Iudas* the Traitor, and *Julian* the Apostata, and yet both reprobates.

Heb. 10. 26.

Act 1. 16, 17.

2. Hee may have the spirit of bondage, *Rom.* 8. 15. which is a certaine gift of God, whereby a man doth discern the right meaning, and judiciall use of the Law in himselfe, concerning his fearefull sinfull estate by nature, and Gods just indignation and certaine vengeance due vnto him for his sinnes. Hence springs legall repentance and contrition, feares and terrors of conscience, pricings, and horrors, at the consideration and feeling of Gods wrath and vengeance for sinne. *Felix* trembled, *Act.* 24. 26. from hence may proceed many good things.

Or rather something like the spirit of bondage,

1. He may confesse and acknowledge his sinnes, and the Lords righteousness. So did *Pharaoh*, *Exod.* 9. 27. And *Iudas*, *Matth.* 27. 3, 4.

Hee may bee grieved and sorry for his sinnes, *1 Sam.* 24. 17. *Matth.* 27. 3. *Heb.* 12. 17.

3. With humiliation, fasting, teares and prayers, he may sue and seeke for reconciliation, remission, and blessing. When *Eliab* reprov'd *Abab* for his idolatry, and threatned him from the Lord, it is said; *When he heard these words, he rent his clothes, and put on sackcloth upon him, and fasted, and went softly, in token of mourning,* *1 King.* 21. 27, 29. *Esau* sought the

the blessing with teares, Hebr. 12. 17.

4. He may desire the prayers of the godly, to be delivered from the wrath of God, and vengeance of sinne. So did *Pharaoh*, and *Simon Magus*, *Exod. 10. 17. Act. 8. 24.* He may wish, being afflicted with the terrours of hell for his sinnes, to die the death of the righteous, and to partake of the happinesse of the Saints. So *Balaam* oppressed with the feare of Gods judgements, prayed thus ; *Oh that I might die the death of the righteous, and that my last end might be like his, Numb. 23. 10.*

These two first steps, knowledge and legall repentance, which are onely preparatives, not essentiall parts of regeneration. A man with temporary faith may be intirely posselt off : Now further, he may enjoy some scamblings, shadowes, and resemblances of the three following essentiall parts of regeneration.

1. First for faith. Though that true, sound, and justifying faith, that holy, speciall, and pretious grace, be peculiar and proper to Gods children onely, which after a thorow bruising and breaking of the heart, with piercing groanes and sighs doth claspe fast about the bloody sufferings, and meritorious obedience of Christ Iesus, and with a powerfull and particular application, appropriate them to the truly humbled soule, and then afterward brings forth unfained and sound repentance, true hatred to all iniquity, an utter cessation from the practise of all knowne grosse sinnes, a detestation, disallowance, and disaffection to infirmities; and that because they grieve, offend, and dishonour

nour so mercifull a God. A thorow sanctification of all the powers of the soule, in respect of parts, though not to the height and excellencie of degree; and lastly, a sincere, universall, and constant obedience to all Gods Commandements. Though this faith I say be onely found in men truly converted, yet a reprobate may by the power of a temporary faith, and by the generall light of the spirit have.

First, an overly apprehension of the excellencie of Christ Iesus, and the blessed state of those that are made partakers of him by faith, hee may see, what is the comfort of remission of sinnes; of a conscience sprinkled with the blood of Christ; of free access with confidence unto the Throne of grace. Hee may have a sense in his heart, whereby he perceives and feels the excellency of Gods benefits, notwithstanding he doth not enjoy them.

Secondly, He may have a kinde of perswasion that Christ is his Redeemer. This may be gathered out of 2 Pet. 2. 1. where some false Prophets are said to deny Christ that bought them, because for a time (saith a worthy divine) they professed themselves to be redeemed, and were also perswaded in a generall sort that he had bought them, yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it home and effectually to themselves, with a thorow change of heart, and sincere amendment of life.

2. A second evidence or fruit of regeneration, is sanctification; an holy worke of the spirit, by which the whole man, body, and soule, and spirit,

Or rather a
fruit of rege-
neration.

Heb. 10. 29.

is enlarged from the reigne and tyranny of sinne and Satan, and enabled through the spirit of Christ to desire and delight in godlinesse, and good things, and therein to walke and continue to the end. This is peculiar to the true Christian; but yet by the power of temporary faith, which is insufficient to salvation, a man may atchieve some scamlings at scatterings of his blessed worke: He may put on some good affections, though not to him, because they are not sanctified by speciall grace, yet in their kinde, and so farre forth as we can judge.

For example:

1

Love to God, as he is an excellent good; authour of his prosperity and temporall happinesse, and in such like respects. But this affection is not sincere and saving, because it is not principally, most dearly, and without other respects fastned upon God, as a most mercifull Father in Christ Iesus, from all eternity.

2

Ioy in the Word, preaching, prayer, and the happy state of the righteous. The stonie ground receives the Word with joy, *Matth. 13. 20.* Herod heard *Iohn Baptist* gladly, *Mark. 6. 20.* *Numb. 23. 10.* & *24. 4. 5.*

3

A desire of the prayers of good Christians: *Pharaoh* desired *Moses* and *Aaron* to pray for him, *Exod. 9. 27.* *Simon Magnus* desired *Peter* to pray for him, that none of the things which hee had spoken against him should come to passe, *Act. 8. 24.*

4

A reverence to Gods messenger: *Herod* knowing *Iohn* to be a just and holy man, feared and revered him, *Mark. 6. 20.*

Zeale

Zeale for the Lord of hosts : *Come with me and see the zeale that I have for the Lord*, saith Iehu, 2 King. 10. 16. and yet he departed not from the sinnes of his fore-fathers, *nor regarded to walke in the Law of the Lord God of Israel with all his heart*, vers. 31.

5

Many good purposes to follow the guidance of the spirit, and a course of sanctification, but disgrace danger, endangering temporall happinesse, or some such crosse and temptation doth quickly dash and blast such holy motions, and good beginnings; as it was with the stony ground.

6

3. Evangelicall repentance is the third essentiall part in the great worke of regeneration. And it is a worke of grace arising from a true faith, and godly sorrow, whereby a Christian turnes from all his sinnes, unto God and true godlinesse, with constancie and delight therein. This is peculiar and proper to Gods child, but an unsanctified man by the power of temporarie faith, may make a pretty shew herein. For besides morall repentance, which is a grieving for having offended against honesty, he may in some degree Theologically repent, and bee sorrowfull and heavie hearted ; 1. for having offended against piety, although not so much in zeale for the offence and displeasure of God, as for feare of the danger and punishment of sinne. 2. Besides this sorrow for sinne, hee may turne from his sinnes of words and outward actions, but the heart continues full of foule pollutions, and a cage of alluncleane birds. He may beginne to returne in soule with some change of the inward powers and faculties thereof ; from ignorance

rance to knowledge, from the vice to inward habits, from starke blindnesse in the mystery of salvation, to some generall lightnings of the spirit. He may leave the practise of many sins, though he cannot truly hate them, for conscience sake, and the love of God. Nay in a word, he may forbear, and forgoe all sinnes, save his sweet delightfull darling, and bosome sinns. *Herod* revered *John Baptist*, heard him gladly, reformed many things, *Mark* 6. 20. onely hee would not part with his sweet sinne of lustfull pleasures. *Agrippa* could almost be perswaded to be a Christian, but not altogether, *Act*. 26. 28. *Naaman* desireth the Lord to be mercifull to him in one point, *2 King*. 5. 18. he could not resolve to leave his place of honour with his master; only he would be respited and spared in one sinne. The young man in the Gospell wanted but one thing to save his soule, *Mark*. 10. 21. the abandoning of his worldlinesse and covetousnesse, but that was his sweet sinne, he would rather part with Christ Iesus, than with his riches. Thus by the power of temporary faith many may be free from drunkennesse, lying, swearing, oppression, &c. onely retaining the foule and hatefull sinne of uncleannesse. “ *Many may be cleare from all other grosse*
 “ *sinnes, onely suffering their hearts to bee exercised in*
 “ *covetousnesse, &c.*

Note.

4. Lastly, temporary faith hath power to worke an outward reformation of life, a forward profession of great holinesse, some fruits of piety, and branches of obedience, and sometimes some notable undertakings for the advancement of Gods truth,

truth, and furtherance of good causes; favour, countenance, and respect to godly Ministers, and good men.

A man hereby may doe all things outwardly which true Christians doe, and may lead such a life here upon earth, that although he doe not thereby attaine heaven; yet his paines in hell may be lesse, as appeareth by our Saviour Christ, It shall be easier for *Tyrus* and *Sidon*, for *Sodom* and *Gomorreh*, than for *Capernaum*, and other Cities unto which he came, in the day of Iudgement, *Matth. 11. 20.* I am perswaded that those who have utterly wanted the wanted the ministry of the Word, and those who having enjoyed it, have joyed in it, and have in some measure submitted themselves to it, shall have fewer stripes, and lesse torment in hell, than those who having it long shining bright upon them, have still lien starke frozen in their dregges, and utterly blinde in matters of heaven; and those who having beene often washt with many plentiful showres from heaven, have still continued Blackmoores, scornfull and rebellious to grace and godlinesse.

He may assemble with the Saints of God to holy exercises with frequencie and forwardnesse, hee may hold correspondence, and talk of good things, sweetly consult, and mutually communicate secrets with them. Such false-hearted friends it seemes *David* had, *Psal. 55. 13, 14.* But it was *thou*, saith the Prophet, *my companion, my guide, and mine owne familiar friend: We tooke sweet counsell together, and walked in the house of God as friends.*

H

While

1

Mat. 11. 20.

2

3

While he enjoyes, the company and conference of godly Ministers, and good Christians, he may doe many good things; favour and countenance the best men, and for the time, and in some sort stand for Gods glory, and good causes; as *Isaiah* did in the dayes of *Iehoiada* the Priest, 2 *King.* 12.2. 2 *Chron.* 24.26. And *Herod* was much better for *Iohn Baptists* company; but when it came to the trial, and they were left to themselves, they were both naught.

4

He may discourse eloquently and pathetically of God, of his will and promises; reprove the impiety, prophanenesse, formality, and coldnesse of others; with allegations and proofes out of Scripture; he may censure & condemne the ignorant and dumbe Ministry, and boast himselfe to be of God, as *Abijah* did, and yet himselfe was hollow hearted, 2 *Chron.* 13.4.9.10. 1 *King.* 15.3. Hee may be hot, resolute, and peremptory against idolatry, as *Aza* the King was, 2 *Chron.* 15.4.16. & 16.10.12. and yet he vext the Prophets and Ministers of God, and was mercilesse to the Saints, and so not sound hearted, as appeared on his death bed. *Cleaver Prov.* 11.20. thinks it was but a fit of frowardnesse in *Aza*, to cast the Prophets into prison: But *Bartimeus Andreas*, urgeth him as I have done. Yet 1 *King.* 15. It seemes he was an honest man. but howsoever the thing is true. Take therefore *Iohn* for instance.

5

Azabs heart
was perfect.
1 *King.* 15.11,
14.

See *Peter Mar-*
tyr.

6

He may have stirrings and strivings in his heart and conscience, when he is tempted by Satan, and entised by his owne sensuall corruptions, to the committing of any grosse sinne, so that hee goes about

about it with some feares, distastes, and grudgings of heart. *Pilate* was troubled in minde before he past sentence upon *Christ*. And *Herod* was grieved when he saw *Iohn Baptist* was to die.

When his conscience checks him, or the ministry of the Words affrights him with judgement, after the comission of a sinne, he may repent and confesse it. So did *Iudas* humble himselfe with fasting and sackcloth. So did *Ahab*, yell and cry as *Esau* did. But it is not with true feeling and hatred of sinne, and because they grieve God.

Hee may die fairely and meekly like a Lambe, without any feares, or violent temptations, with some formall good speeches, to make his departure more Christian-like, "and yet be of the number of those, that have no bands in their death, *Psa.* 73.4. but goe down suddenly to their grave, *Iob* 21. that is, sweetly, mildly & easily, not tormented with long sicknesse, or astonished with feares of conscience; they both meane the wicked. These things a man may doe; thus farre a man may goe by the power of a temporary faith, and the generall graces of the spirit. Why then beloved before I passe out of this point, if reprobates may attaine so great and excellent things; as knowledge of the mystery of *Christ*; apprehension of his excellencie; some worthy gifts of the holy Ghost; rejoycing in the Gospell, many powerfull effects of the world to come; some kinde of repentance and conversion; some good affections to Gods glory and Ministers; reformation of many sinnes; and outward holinesse; and yet for all this have no part in the

2 Cor. 13. 5. 6.

salvation of the Saints, nor be truly regenerate to a lively hope in Christ Jesus, what need have wee if we have any care to be saved, to sift and search to the bottome our cozening and deceitfull hearts, and to examine and try thorowly whether we be in the faith; whether Christ Jesus be in us or no? If men endued with great knowledge, some grace of the spirit, and outwardly reformed in their lives, may yet have no part in the first resurrection; where shall appeare the ignorant, the wilfully prophane, the stubborne rebellious to godly courses, and good instructions? What shall become of the swearer, the drunkard, the unclean person, the scorner, the Usurer, the worldling? If the formall professor, the civill honest man cannot be saved, where shall the desperate swaggerer, and notorious sinner appeare? If many shall seeke to enter into the Kingdome of God, *and shall not be able, Luk. 13. 24.* what shall become of those that runne as fast from it as they can, that root in the earth, hunt after the world all their life long, and never so much as once looke up to heaven; or entertaine one thought of attaining the joyes and glory thereof? Many thousands of poore soules most fearefully deceive themselves in this point, about the spirituall estate of their soules. How many doe not with that gladnesse heare, with that reverence respect, with that reformation of many things follow the Ministers, and ministry of the Word, as *Herod* did *Iohn Baptist*? How many have not halfe that zeale for the Lord of Hosts, as *Iehu* had? How many never humbled themselves with fasting, or mourned in sackcloth

sackcloth for their finnes, as *Ahab* did? How many doe not with halfe that care and crying seeke a blessing, as did *Esaie*, (who yet was rejected of God.) Hee went to his father, hee fell upon his knees, he yelled for very griefe; he was ashamed he had so lightly, and at such a low rate passed away his birth-right, and blessings of heaven; he wept and shed teares. I say how many have not gone halfe so farre in these points, and yet thinke all is well with them, thinke they are forward enough in the profession and practise of Religion, and make no doubt of heaven hereafter? But deceive not your selves beloved in the Lord Iesus: The power of a temporary faith, though unsufficient to salvation, may bring forth a faire shew of Christianity and conuersion; a very cast-away may goe farre in many things, as you have heard.

As concerning the Word, he may heare it, understand it, assent to it, rejoyce in it, practise some duties commanded by it, and yet all the while but the savour of death unto death to him.

He may goe farre in faith, beleeve the truth and power of the Word, beleeve the promises, beleeve Christ died for sinners, yea, and hope he is one of them that Christ died for; and yet have no part or true interest in him.

Hee may goe farre in repentance: For hee may confesse and acknowledge his finnes, he may feelee pricks in his conscience, have sorrow in his heart, and teares in his eyes for them; hee may promise and purpose for a time to amend, yea and make restitution and satisfaction for wrongs done; he may

have great pensivenesse and terroure after some horrible fact, for feare of shame, law, punishment, hell fire, &c. as had *Indas, Caine, Saul, Esau, Ahab*, and such like, and yet come short of salvation.

4 Hee may goe farre in outward shew of an holy and upright life ; hee may bee a just dealer ; an ordinary goer to Church ; a good pay-master ; a releever of the poore ; a bountifull house-keeper ; and yet at last be turned into hell. Why then beloved brethren, it very deeply and neerely stands every man upon, to inquire and try whether his conversation bee counterfeited or currant ; whether his conversation bee but formall, and faire in shew only, or sincere and truly Christian. And never suffer his eyes to sleepe, nor his eyelids to slumber ; never to rest and be at quiet, or to please himselfe in any grace or services ; untill comparing them with those attainable by the reprobate, hee finde himselfe to goe beyond them, and to ascend to the pitch of truth, and sincerity in all his wayes, which no cast-away can possibly comprehend, or ever attaine unto. Else undoubtedly in the day of our visitation, when our consciences shall stand upon strict tearmes with us, whether we have beene formall professors, or true Christians ; we shall shrink in the wetting. And then when it is too late, discouragements and feares will cease upon us in an unseasonable time ; and our sure foundation will bee to lay when the raine falleth, and the floods come, and the winds blow, *Matth. 7. 26, 27.* A great many men when they fall downe upon their bed of last sicknesse,

sicknesse, are like them which commit themselves to the raging and tempestuous Seas in a riven ship. There conversion is not found, and the strong operation of the Lords sanctifying spirit but hollow and by halves : Their faith is not true and saving, but only a bold presumption, and bare conceit, that they have a true and saving faith.

Many in their life time are contented to goe a good way with godly men toward heaven, as *Orpah* went with her sister *Ruth* ; shee went farre in shew; she leaves her Country, she travels along, she weeps as well as *Ruth* ; but in the end a few words and reasons perswade & prevaile with her to turne backe. So there are many walke on prettily in some measures and degrees of faith, repentance, conversion and conversation for a while with good company; but when they meet with some crosses, when they are utterly to forsake their merry company, all their sinfull pleasures, and their sweet sinne, and to be abridged and scanted of their temporary happinesse, a few carnall reasons, irreligious friends or familiars, a consideration of the custome of the times, and example of the greater part, doe easily coole their forwardnesse, and hale them backe to their former plodding course of formality and good fellowship. But all true *Nathaniels*, all right Israelites, all thorow Christians, are like resolute *Ruth*, after they have once given their names to God, and tasted of the glorious comforts of true Christianity, and a good conscience, come what come can, they stand fast, and sticke by it ; though the bloody fangs of cruelty bee fastned upon the

Ruth. I. 7. 14.

very face of their innocencie; and they be trod and trampled upon with the feet of pride and malice, even unto dust; nay, though the Lord himselfe should kill them, yet would they trust in him, and stand fast in the truth and grace they have received. They will none of their former pleasures, and sinfull courses, they are distastefull, irksome, and tedious unto them; you cannot hire them or hale them to lie, to sweare, to be drunken, to commit filthinesse, to prophane the Sabbath, to runne to their sports and pastimes on that holy and blessed day, which we ought to consecrate wholly, as glorious to the Lord: Or the like in the which perhaps formerly they have lien, and taken delight. They will forward with godly men, and a good conscience, whatsoever be the issue: And speake to them, as *Ruth to Naomie, Whither you goe I will goe, and where you lodge I will lodge, &c.*

Ruth i. 16.

Ob.

Yea, but carnall reason and prophane men have by this time some grumblings and repinings rise in their hearts, and they say within themselves, here is a tart, harsh, and austere point indeed; here is sowre, desperate, and uncomfortable doctrine; a man may goe so and so farre, have such and such graces, and yet be a cast-away, and yet be damned. God forbid. Let us have mercy, comfort and salvation preached unto us; Let us heare how *Lot, David, Salomon, Peter,* and other Saints of God, for all their fearefull fals were restored to mercy, and vessels of salvation. Let us heare of the theefes conversion upon the crosse, and how his repentance, though at last cast, served his turne for heaven,

ven, and not such cutting, tart and terrible doctrine as this, &c.

I answer. Nothing hath beene delivered in this point, but that which hath sure and everlasting warrant and foundation out of the Word of truth, and bin-seconded by the sound judgements of the best divines. It may, and should be uncomfortable to prophane men, to such as are drunke with presumption, prosperity and security; to those that are desirous to save their soules, and yet are resolved to continue in sinne; to such as will needs have a paradise of pleasures here, and a heaven of joyes hereafter; to all formall professors, carnall-Gospelers, and halfe Christians. But it is farre better for such to heare the voyce of terrour and judgement out of the Law of God, to terrifie and reforme them in the meane time, than hereafter to be turned into hell with that voyce of vengeance; *Goe yee cursed into everlasting fire.* It is farre better for them to heare of damnation for their humbling here upon earth, than to endure it everlastingly to their horrible confusion in the world to come. As for the true Christian, this makes his heart dance, leape for joy within him; when he finds himselfe by the sanctifying grace of Gods spirit, possesse of those spirituall graces of which no reprobate can possibly be partaker; when he sees that true hearted sincerity is in his inward parts, that impartiall hatred of all sinne, that carefull respect and universal obedience to all Gods Commandements, which are infallible marks and characters which distinguish him from formall Christians, and all states of
unrege-

Sol.

unregeneration. And further, out of consideration of this point, his holy and happy soule cannot chuse but melt, and resolve into praises and thankfulness; that the great bounty of his gracious God, and the power of his sanctifying spirit hath carried him beyond the reach and pitch of all reprobates and unregenerate men; though thousandsof them being gulled by Satan, and beguiled by their owne cozening and deceitfull hearts, thinke they are farre enough in goodnesse and grace for salvation, and need no more for the attainment of heaven.

Lastly, when he duly and seriously weighes how farre a reprobate may goe, what graces and perfections he may attaine, how neare he comes unto him; it makes him more zealous, carefull and diligent to make his election sure by sincerity and holinesse; to hie faster towards the marke, for the price of the high calling of God in Christ Jesus; to presse on more eagerly to the streight gate, and and with greater violence to lay hold on the Kingdom of Heaven. My doctrine then is such as it should be; If it be a cutting corrasive to the prophane, and comfortable cordiall to the Christian. Many wickedly presume to sinne with the Saints of God, but they never repent and rise againe with them. The fals and infirmities of the Saints are mentioned in Scripture, not to encourage us with confidence and presumption to sinne, but to make us walke warily, and to worke out our salvation with feare and trembling.

Lot fell of infirmitie, and no doubt it cost him many

many a grievous pang ; and besides, Gods fierce judgements and fearfull plagues still haunted that incestuous seed. Looke upon *David*, crying in his strong agonies, and anguish of spirit, *Psal. 38.* his sinne was as fire in his bones, that made him goe crooked : He had not a good day for a long time, but the grieve and horror of his sinfull pleasures made him cry out. You may see in that Psalm, that he bought his sinne full deare. *Peter* wept bitterly, and no doubt with zeale in his calling afterward made a glorious mends for his fall of infirmity, according to Christs threefold charge, but thou, &c.

Salomons retraction and repentance may be seene in *Ecclesiastes*. As for the example of the theefe ; first, the Lord knockt but once by one Sermon, and he repented ; thou hast heard many, and art yet hard hearted.

Secondly, this is an extraordinary, and but one example in all Scripture. A King sometimes pardoneth a malefactor at the place of execution, wilt thou therefore, &c.

Thirdly, this example is onely for true penitents, &c.

Fourthly, the other theefe, though he saw with his eyes Christs precious blood shed upon the Crosse for the sinnes of men, &c.

Fifthly, It was a miracle, with the glory whereof our Saviour would honour the ignominie of the Crosse. We may almost as well expect a second crucifying of Christ, as such a second theefe.

There may another objection bee made, and a doubt arise out of the point formerly delivered ;
for

This theefe
confessed
Christ, when
all the world
denied him,

*Dike of Repen-
tance, pag. 161.*

Ob.

for it may seeme very strange, that God will bestow such excellent graces upon reprobates, who have no true interest in the everlasting covenant of mercy and peace, no part in the Lambe, no title or right to the glory of heaven. It will bee thought, that they are jewels for the eares, and bracelets for the armes of Gods children alone, and not to be throwne amongst swine.

Sol.

I

I answer; It is done especially for these causes: First, that the glory of Gods goodnesse might shine the fairer, and more brightly in the world, and among the sonnes of men. The whole world is thicke embroydered, and every where beset with a wonderfull variety of prints and passages of his goodnesse and bounty. Every creature in some measure or other doth taste of his liberality. In this great volume of nature round about us, wee may run and read the deepe impressions and large characters of kindnesse and love, which his mercifull and munificent hand hath made in all places, in every leafe, page and line of it. Now as out of the bottomlesse Sea, and unexhausted fountaine of his owne goodnesse, he causeth his Sun to shine as well upon the unjust as the righteous; his raine to fall as well upon weeds, thistles and thornes, as upon herbs, flowers and fruit trees. So many times he deales large doles of temporall happinesse, and generall graces, as well unto the reprobate as the true Christian. His deare, everlasting and speciall love belongs onely unto his elect: But in generall graces and temporary love, that I may so call it, he is bountifull many times, even to the reprobates;

Psalm 37.

&

Psalm 73.

As

As they are content to serve him in many things, so hee is willing to conferre some blessings upon them. But as they will not part with their sweet sinne, and their whole heart for his service, which he doth specially require; so he will not part with salvation and eternall life unto them, which above all things they ought most to desire.

Secondly, these gifts and graces are bestowed on the reprobates, especially for the good comfort and benefit of the elect: For all things in the world besides the elect, are for the elects sake, as the elect in a more excellent and eminent manner for Gods glory; and all things worke together for their good. The very temptations of Satan, the use or losse of the creatures, the rage of the scorner, the cruelty of the persecutour, the moderation of the civill honest man, the illumination of the formall professor, afflictions and crosses, nay their owne sinnes and infirmities; all these, and every thing else in the world makes one way or other for the good of Gods children; nay, the world it selfe stands onely untill the number of the Elect be accomplished: For when the last of Gods chosen bee once called and fitted with grace for heaven, it will presently flame with fire, the trumpet will sound, and we shall all come to the judgement of that great day. God therefore many times inlightens the reprobates with many gifts of the spirit, and common graces, that those whom he hath designed to salvation, may bee the better by them. To this purpose in the Apostles time in the Primitive Church, there were many common gifts,

1 Cor. 12.

Joh. 3. 5.

gitts ; as the gitt of knowledge, the working of miracles, the word of wisdom, the power of healing, the discerning of spirits, the diversitie of tongues, the interpretation of tongues, to all which if there were not added a justifying fruitfull faith, a true love to God, his Word and service, and to true Christians, the gifts of regeneration, a dying to sinne, a rising up to newnesse of life, the grace of hearty prayer, comfort in distresse, and such like, which be infallible notes and markes of election ; I say without these the former common graces did not save the owners, but onely serve to edifie others, and to inlighten the elect in the way to heaven. I doe not doubt but ever since in the Church, and at this day, as God by his Almighty hand doth bridle and curbe the fierce and bloudy rage of persecutors, and cruell prophanes, that his children may live peaceably by them ; and as by his restraining spirit he breeds a moderation, ingeniousnesse, civill honesty, and just dealing in others ; that they may enjoy their owne, and live comfortably in respect of worldly matter. So I doubt not but he doth furnish some with many worthy and excellent gifts of his inlightning spirit, though they want sanctifying grace ; that thereby the Elect may be furthered in spirituall matters, and guided in the wayes of salvation.

3

Thirdly, their endowment with these graces make them more inexcusable. For whereas the Lord vouchsafeth them knowledge, some faith and joy in his Word, many notable gifts, a glimpse of the glory of heaven, and a taste of the powers
of

of the world to come, and yet for all this they will not be drawne on to be thorow resolute, and true hearted for Gods service, and servants; but ever when their chiefe carnall contentments are called into question, they start aside like a broken bow; I say they doe herein cleerly judge themselves unworthy of everlasting life, *Act. 13. 46.* and make the sentence of eternall condemnation more than most just against them. How will they be confounded and ashamed at that great and fearfull day, when it shall appeare before men and Angels, that the Lord in this life gave knowledge and profession of his truth unto them; let them have some tastes of the glorious comforts of his children, and the unfading treasures of eternall life; and told them by the Ministers of his Word, if they would utterly and resolutely weane and withdraw their affections from the world and earthly pleasures, and set their hearts upon things above, and become not almost, but altogether Christians; they should most certainly hereafter drinke deepe and large of the Well of life, and River of endlesse pleasure: Yet for all this, wretched and wilfull men, they would not part with the pleasures of one bosome sinne or other, which they had presently in possession, for heaven hereafter, though they had the Word and promise of Almighty God for the performance of it in due time.

Thus farre of faith insufficient to salvation, with which thousands content and deceive themselves.

2. Now in a second place I am to acquaint you with some by-paths about faith, which except they

By paths in
faith to be ta-
ken heed of,

they be taken heed of, and carefully avoided, will lead us into misery and confusion.

1. The first stands in excesse, it is credulity. Many though they be meere worldlings, slaves unto pleasures, sold unto sinne, and swim downe the current of the times, laden with corruptions, and many sinfull vanities, yet they will needs threape Kindnesse upon God : They would gladly bee thought to have faith in Christ, and hope of salvation, though they were never humbled for their sinnes, their hearts never broken and bruised with terrours of the Law, and remorse of conscience ; though they never repented, never spent teare for their lewdnesse past, never once groaned or sighed under the burden of their corruptions, yet they peremptorily perswade themselves that they shall be saved at last ; and when all comes to all, that God will be very loth to cast away any of his creatures, and to turne them into Hell. But except we be stark Atheists, and beleve not the truth of Gods threatenings ; or blasphemous miscreants, to thinke that God is as man, that he should lie, we may assure our selves that *the wicked shall be turned into hell, and all the people that forget God, Psal. 9. 17. As the smoke vanisheth (saith David) so shalt thou drive them away ; and as waxe melteth before the fire, so shall the wicked perish at the presence of God, Psal. 68. 2. Behold, saith Malachie, chap. 4. 1. the day commeth that shall burne as an Oven, and all the proud, yea, and all that doe wickedly shall be stubble, and the day that commeth shall burne them up, saith the Lord of hosts, and shall leave them neither root nor branch. And God himselfe thus speaketh by the same Prophet,*

phet, chap. 3. 5. *I will come neare to you to judgement, and I will be a swift witnesse against the soothsayer, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of Hosts. And how terribly the Lord will come against all those which goe on in their wickednesse, and secure themselves in their sinfull prosperity. Isay tels us, chap. 66. 15, 16. Behold saith hee, the Lord will come with fire, and his chariots like a whirlwind, that he may recompence his anger with wrath, and his indignation with a flame of fire. For the Lord will judge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.* Adde that, 2 Thess. 1. 8, 9.

Let no man then with a groundlesse, presumptuous, and too credulous conceit, bee too bold and build too much upon the Lords mercies : Let no man threape kindnesse upon him against his truth and justice revealed in his Word. For it is a truth farre more firme, than either the pillars of the earth, or poles of heaven ; (For heaven and earth shall passe away, but not one tittle of Gods Word, untill all be fulfilled.) *That to every one that disobeyes the truth, and obeyes unrighteousnesse, there shall bee indignation and wrath. Tribulation and anguish shall bee upon the soule of every one that doth evil ; of the Iew first, and also of the Grecian, Rom. 2. 8, 9. If any man blesse himselfe in his heart ; and say, I shall have peace though I walke after the stubbornnesse of mine owne heart : The Lord will not bee mercifull unto that man, &c. Deut. 29. 19, 20.*

If any say, I will goe on in my sinne and yet not bee damned, is as if hee should say, I will drinke poyson and not be choked; I will goe into a plague house and not be infected; I will cast my selfe into the bottome of the River, and not be drowned.

2. Another by-path stands in defect, and that is infidelity: Upon this extreame, upon this rocke of ruine thousands runne daily, and dash their soules and salvation to peeces. It is a secret distrust of Gods promises propounding happinesse to man, relying himselfe on the mercy of God in Christ. This distrustfull humour, saith a worthy Divine, hath alwayes reigned in the most of all the men in the world, doth at this day, and will doe as long as the world endureth. The grosse hypocrite is tainted with this leprosie, else how durst he for reputation and advantage, making glorious protestations and goodly shew for God and godlinesse, with his mouth and outward profession; deny them utterly, and their holy power, in his heart, life, and the carriage of his affaires? The Epicure hath drunk deeply of this poyson, else how were it possible that he should prefer a few bitter-sweet pleasures for an inch of time, in this Vale of teares, before unmixed joyes through all eternity, in the glorious mansions of heaven. The worldling is in great measure posselt of this evill heart of unbelief; *Heb. 3. 12.* for were hee truly and thorowly perswaded of the truth of Gods Word, of the certainty of endlesse paines, and everlasting joyes, how were it possible that for a little earthly pelfe, which he heaps and hoards together, with much anxiety

Marion three-
fold St. of man,
pag. 78.

anxiety and anguish of heart, keeps together with many feares and jealousies, parts from (and perhaps he knowes not to whom) with much sorrow and repining; I say, that for a little such earthly pelfe he should sell his immortall soule to damnation and hell.

But above all others the desperate & prodigious Atheists of our times sinke deepest into this hell of unbeleeve: For infidelity is their profession, and scorning of godlinesse the crowne of their reputation. They drinke so deepe and so long of sensuall vanities, and desperate prophanenesse; they are so furiously inflamed with heat of lustfull pleasures, that at length they become starke raging mad in spirituall matters, so that they flie in the very face of Divine Majestic, challenge God Almighty, and bid defiance to his Word: For they say within themselves, even to God himselfe, with them in *Iob 21.14,15. Depart from us we desire not the knowledge of thy wayes. Who is the Almighty that we should serve him? And what profit should wee have if wee should pray unto him?* And with those to whom I say in his fifth Chapter, denounceth a fearefull woe; *Let him make speed, let him hasten his worke that we may see it, and let the counsell of the Holy one of Israel draw neere and come, that we may know it.* And when God tels them, as it is *Malac. 3.13. Your words have been stout against me; They answer. what have we spoken against thee? God replies and sayes, Ye have said it is in vaine to serve God; and what profit is it, that we have kept his Commandments & that we walked humbly before the Lord of Hosts?* These and the like, are the hatefull blasphemies of

unbeleeving hearts. That we may decline this dangerous and desperate by-path, and happily preserve our selves from this fearfull infidelity, and ranke poyson of damned Atheisme, we must bee zealous and carefull to keepe our undestandings light with divine knowledge; Our faith in life, and vigour with uprightnesse and integrity of life; our hearts ever guarded with watch and ward against evill thoughts, and lustfull entisements; our affections setled, and delightfully feeding upon heavenly things; our consciences still awake, tender and sensible of the least sinne. For if we give way once unto sinne, and let loose our deceitfull hearts to range and rove at their pleasures; if once we give the raines to our corrupt affections, we shall be carried headlong thorow a thousand crooked wayes of vanity and iniquities, untill we be throwne into this irrecoverable dungeon of unbeleefe. Satan continually suggesteth lewd conceits; our owne concupiscence, that impoysoned fountaine, bubbleth up evill thoughts, if they finde the least entertainment in our hearts; they presently breed delight, delight tolleth on consent, consent begetteth action, action brings custome, custome growes as it were into nature and necessity; thence an iron sinew springs in the heart. Hardnesse of heart is an accursed soile, fit for seeds of Atheisme, and the bitter root of unbeleefe; such poysonous weeds take root quickly, and grow rankly in a hard heart. Let us then in the name of God take heed how we listen to the lure, or play with the baits of sinne; for Satan by the aid of our rebellious flesh will so take

take occasion and advantage to heave and hoist us up into the chaire of the scornfull. And that by these degrees and ascents ; for thus the insinuatve poyson of sinne doth steale upon us.

1. At the first, to an honest disposition, fearfull to offend, and formerly unacquainted with wicked courtes, and lewd companions ; sinne seemes extremely hatefull, distastefull, and untollerable to bee borne. Such an one perhaps will be much vext and astonisht, when by the cunning of Satan, the conspiracie of his owne corruptions, and the counsell of bad company, he is first overtaken with some foule sinne.

2. Secondly, After that he hath beene twice or thrice againe ensnared in sinnes sensuall pleasures, by casting himselfe upon the occasions, and amongst lewd companions, it loseth something of weight, it doth not presse him so importably, and intollerably as it did before. It is yet heavie unto him, but not horrible. He is something sad after the commission of it, and melancholike ; but he is not neare so heavie hearted or wounded in conscience as he was before.

3. Thirdly, by use, custome and continuance in sinne, it growes to be light ; so that he never takes it to heart ; hee suffers not his conscience to checke him for it any more, but carries it away smoothly and easily, like the adulterous woman, *Prov. 30. 20. who eateth, and wipeth her mouth, and saith she hath not sinned.*

4. Fourthly, after hee hath banished remorse, and brawned his conscience, hee growes past fee-

ling : He is utterly deprived of judgement in discerning the foulness ; of understanding ; in acknowledging the accursedness ; and of sense in apprehending the guiltiness of sinne. Though a thousand deadly blowes light upon his soule, and many a mortall wound strike thorow his conscience, yet he feels no smart, he is never the worse in his owne conceit. He is like a man in a phrensie, who though he be grievously tormented with his disease, yet he feels no paine, but dieth laughingly. So a man that is gone thus farre, though hee see sinne most hainously, yet he is senselesse of his spirituall misery, and dies in sinne with delight.

5. Fifthly, When Satan hath once put to his hot iron, and seared his conscience, hee more fully, absolutely and entirely swallows downe the pleasures of sinne. He delights in doing evill, as *Salm.* speaks, *Prov.* 2. 14. and exceedingly rejoyceth in most vile perversnesse.

6. Sixthly, This cursed delight in sinne begets still fresh desires, and unsatiable greedinesse to heape sinne upon sinne. When he is once past feeling, and feeds upon sensuall and sinfull sweetnesse, without any checke, remorse, or biting of conscience, why then he gives himselfe unto wantonnesse, to worke all uncleannesse, even with greedinesse. *He cannot sleepe except he hath done evill, and his sleepe departeth except hee can see some to fall,* *Prov.* 4. 16.

7. Seventhly, He defends sinne, he glories and boasts in his hatefull rebellions. By this time hee hath gotten him a fore-head of brasse, *Isa.* 48. 4. for that

Eph. 4. 16.

that he becomes one of the devils Proctors, to plead for the works of darknesse; and one of the Champions of hell, to fight in defence of prophanenesse.

Now unhappily at length deceitfulnesse of sinne hath accomplished the measure of hardnesse of heart. Out of which being turned into marble or adamant, it carves a blacke and cursed throne for the seat of unbeleefe, that there it may rage and raigne, and bid defiance to the Majestie of God Almighty, and to his holy truth. For from this evill heart of unbeleefe, doth immediately and naturally spring, *a departing away from the living God.* Take heed brethren, saith the authour to the Hebrewes, chap. 3. 12. *Lest at any time there be in any of you, an evill heart of unbeleefe, to depart away from the living God.* He therefore that hath climbed up thus high upon these hellish staires; beginnes now to disclaime God, and all interest in him, to deny the truth of his promises, accounting them nothing but faire pretences, and of his fearefull threatnings passing by them, with fearelesse contempt, as though they were nothing but vaine Scar-crowes, terrifying and fraying none but some simple fellowes, and religious fooles; and so fall quite away from God, and even *Ipsosacto*, as they say, in the very act of renouncing God, hee deprives himselfe utterly of all possibility of blessings from him, and receives at the same instant under seale, as great a measure of Satans cursed malice, as his corrupt heart is capable. If any subject should not onely traiterously and perfidiously disclaime and abandon his soveraigne Liege Lord,

but also devote himfelfe, and fweare his fervice to his firft Mafters mortall and professed enemie; you know he doth incontinently caft himfelfe from all thofe lands, offices, poffeffions and commodities, which he formerly enjoyed, while he continued in allegiance to his former Mafter. So juft is his cafe, who by infidelity falſaway from the God of heaven. He then utterly deprives himfelfe of all poffibility of any manner of bleffings, belonging either to happineffe or holineffe. Hee can neither love, feare, honour or obey God from whom hee looketh, for neither good nor evil, neither reward nor puniſhment.

I have ſtaid the longer in discovering this by-path, becauſe certainly a great part of the world is fearfully tainted with a ſpice of Atheiſme, and poſſeſt of a great meafure of infidelity and unbeleeſe. For if men did certainly beleewe the truth of Gods Word, that he will recompence and reward every man according to his workes, as his bleſſed ſpirit tels us by Saint Paul, *Rom. 2.6, 7, 8. To them who by continuance in well doing ſeeke glory, and honour, and immortality, eternall life: But unto them that are contentious and diſobey the truth, and obey unrighteouſneſſe, indignation and wrath.* I ſay if men beleewed this, how were it poſſible that they durſt follow every one the vanity and deviſes of his owne heart, and lie in the common faſhions and corruptions of the world? ſome in lying, ſome in ſwearing; ſome in drunkenneſſe, ſome in uncleanneſſe, ſome in Sabbath breaking, ſome in worldlineſſe, ſome in Uſury and oppreſſion; in one or other ſuch worke of dark-

darknesse; sith the end of these without repentance and amendment, is most certainly, if we beleeve the Word of God, everlasting wretchednesse and damnation both of body and soule, in the lake that burnes with fire and brimstone.

A third by-path is despairfulnesse. I know despair is properly and directly opposed to hope and not to faith: But I handle it here, because when a man is humbled and cast downe by the terrours of the Law, and with a broken and bruised heart sighing, and sorrowfull in his legall repentance; if he misse of the right path that leads to the rich mercies of God, and precious promises of salvation revealed in the Gospell, and shining in the face of Christ Jesus, he may be fearefully swallowed up and drowned in the gulfe of despair. Now presumption, though it be a contrary course toward damnation, and quite opposite to that which is by despair; yet it is the direct and hie-way that leads to desperation, when men in the day of their visitation, and time of grace, are called upon by the loud cries and earnest invitation of the Ministers, to leave their immoderate love of the world, and sinfull courses, and to lay fast hold in time upon grace and salvation; and yet for all this as the deafe adder stoppeth his eares, and will not heare the voice of the enchanter, though hee bee most expert in charming, *Psal.* 58. because thereby he would not be restrained from dispersing his poyson: So they will not entertaine the power of the Word into their hearts and affections, though never so often and instantly urging unto it, lest thereby

thereby they should be staide in their wicked and worldly courses, terrified in their consciences, and abridged of their pleasures ; but they goe still on, flattering themselves in their prosperity, as though it were a certaine and infallible argument of Gods favour, whereas there is no greater plague under heaven, than to prosper in the world, and yet bee prophane ; then prosperity without grace. They sinfully and fearfully presume upon Gods mercy, either by blessing themselves with a conceit, that for all the judgements denounced and thundered out against them, yet they shall have peace, though they continue in their ordinary courses, or by perswading themselves, that calling upon God, or crying for mercy at the last houre will serve their turne, and satisfie for all their former rebellions. I say, such men as these when they have runne their race of security, refused so many offers of grace, and reached the height of presumption, they are readiest to fall headlong into the pit of despaire. For the time may come upon such, that presumption of Gods mercy having loosed the raines to outrage in sinne, and continuance in impiety and impenitencie, having wasted and quite worne out the time of grace, their minds may become so reprobate, their consciences so seared, their soules so frozen in the dregs of sinne, and their hearts so hardned with the deceitfulnesse thereof, that God will not be mercifull unto them ; so that though they should weepe and lament with *Esan* ; make restitution of ill gotten goods with *Indas* ; rent their cloaths, and put on sack-cloth with

with *Ahab* ; pull the men of God to comfort them, and pray for them with *Saul* ; yet all will not serve the turne ; they refused grace when it was offered by the ministry of the Word, and urged upon them by the loud cries of Gods messengers ; and therfore they can now have no mercy, no blessing, though they seeke it with teares, as *Esau* did ; though they throw their fearfull and piercing cries into the ayre with hideous groanes and yellings. That this is Gods course holden with presumptuous sinners, appeares plainly in his Word ; *Because I have called, and yee refused, I have stretched out mine hand, and none would regard. Then shall they call upon me, but I will not answer ; they shall seeke me early, but they shall not finde me, Prov. 1. 24, 28.* The Lord by the Prophet *Isay* calls the people to weeping and mourning for their sinnes ; but they utterly fearelesse of Gods threatnings, fell to sporting and feasting, to joy and gladnesse, whereupon the sinne became unexpiable, *Isay 22. Surely this iniquity shall not bee purged from you, till yee die, saith the Lord God of Hosts.* But the speciall place is, *Ezech. 24. 13. Because (saith God to Jerusalem) I would have purged thee, and thou wast not purged, thou shalt not be purged, till I have caused my wrath to light upon thee.* See to this purpose, *Luk. 19. 42.* Thus refusing to be reformed in the day of grace, abusing Gods loving kindnesse, patience, long-suffering, and forbearance and presuming upon his mercy against the truth of his Word, and glory of his justice, make way for utter rejection and despaire in the day of trouble and heavinesse. He that in the flower of his age, and flourishing

of

of his outward estate, doth ruffle it in his vanities, and runne on in his sinnes, presuming that the great Sea of Gods mercie will at length wash away all; and the unvaluable price of Christs blood-shed will discharge the score of his transgressions, though never so many; may in the day of his visitation, in the day of ruine and perplexity, by Gods just judgement be wickedly perswaded, that his sins are greater than can be pardoned, and that that infinite mercy will not remit so much as his least sinfull vanity. We may sometimes take notice by wofull and lamentable experience, that some having runne a long and sinfull race, in a desperate contempt of the meanes of their salvation, in presumptuous impenitencie, making Gods mercies a motive of rebellion against his Majestie, when once God beginnes to let loose the cord of their consciences, to set their sinnes in order before them, to place their secret sinnes in the light of his countenance, and to bend the brow of divine justice against their prophane and bold presumptions, they presently despaire of Gods mercy, and their owne salvation, they give over their soules as already condemned; and are like that abominable Usurer, who having sustained some losse in his goods, by and by bereaveth himselfe of his life also; and so sometimes grow to phrensie and madnesse, or sort unto themselves fearefull and rufull ends, and violent death, so wretchedly like silly fish, leaping out of the fryingpan into the fire, they throw themselves from the hell of conscience, into the hell of wicked devils. As we desire then to decline these

Psal. 50. 21.

Psal. 90. 8.

these wofull miseries, and feare to fall into this dungeon of despaire : Let us in the name of God, in this acceptable time of repentance, turne unto the Lord, and to true holinesse, from our ignorance, prophanenesse, worldlinesse, coldnesse in Religion, and all other sinnes. In this day of our gracious visitation ; let us submit our selves with humility and obedience to the power of the Ministry of the Word, and a fruitfull practise of the same. Beloved in the Lord Iesus, this is your day, this is your seed time, as you love your owne soules, suffer the immortall seed of the Word to sinke into the furrowes of your hearts, and there to fructifie and flourish, that it may grow from the Herbe of Grace, to the Eare of Glory. Now lay up and store your selves with heavenly and spirituall treasures ; you know not what want, what stormes or tempests may befall you hereafter : And they will be sure to hold out against the desolations of the whole world, against wind and weather, want and poverty ; even against the ruines both of Heaven and Earth ; they will never faile you, but last everlastingly. Take heed of presuming too much of Gods mercies : It is that wide and wofull snare by which Satan drawes a great part of men into his Kingdome of darknesse. Hee that here makes God all of mercy, so to dishonour him more fearefully, and without remorse, all his life long, shall most certainly hereafter most justly finde him to himselfe all of justice, that so he may glorifie his truth, in receiving the wages of such wilfull impietie.

But the chiefe thing I would specially advise and
perswade

perswade you to in this point, is this ; When it shall please the Lord by an effectuall application of the Law, to bring upon your soules true sorrow and contrition, true remorse and compunction for all your sinnes ; I would then have you to be very warie, and looke unto your selves, for you shall then have two wayes offered unto you ; you may either follow *Judas* to the Gallowes ; or you may tract the Lord Iesus, blessed for ever by his bloudy drops unto the Crosse : that is, you may either sinke under the burden of your sinnes, and so despaire ; or lay fast hold upon the Sonne of God, and so be saved. In the name of God take heed, when spirituall afflictions of soule, and terrours of the Law shall seize upon you, to worke you to remorse and repentance, be sure to take the right way ; be not afraid, because of the Word of truth ; for assuredly in such cases to the truly humbled and broken heart, Christ Iesus opens his armes farre wider, for comfortable embracement ; the bowels of Gods mercies doe rowle together, to shew compassion with farre more tenderneffe, than ever the dearest mother to her sweetest childe. Oh take heed of that hatefull and grisly gulfe of despaire ; doe not so farre gratifie the enemie of God and man ; doe not so much wrong those yearning bowels of Gods tenderest compassions, which never broke any bruised reed. Be not so cruell unto your selves, as to stop the bottomlesse and boundlesse Sea of Gods mercies from your owne soules. Oh be not such Lions and Tygers in your owne houses ; be not such butchers of your owne bowels,

as to teare, devour, and strangle your poore soules with endlesse and irrecoverable sorrowes ! Oh never never despaire of Gods mercies. It is thought that *Judas* did more dishonour God in despairing of his mercies, then in betraying of his Sonne ; that desperate *Cain* did more grievously offend in saying, my sinne is greater than can be pardoned. then by murtherring his brother. Doe not then so farre violate and vex the everlasting truth, and sure promises of our gracious God, as to deny mercy to a *bruised spirit, and contrite heart* ; a sacrifice farre more sweet and pleasing unto him, *than the beasts of a thousand hills, and ten thousand Rivers of oyle*. Doe not, O doe not trample underfoot that unvaluable bloud, of such a gracious and everlasting Saviour, by thinking it insufficient for your salvation. Christs bloud washed even them that shed it, *Act. 2.* upon their repentance, what soule then so stained with sinne, which being truly humbled, and truly penitent, it will not purge and pardon ? It is a necessary step towards salvation and heaven, (as I have often told you, and it is most true) to be throwne downe by the power and terrors of the Law, into sorrow & anguish of heart ; into remorse and compunction of conscience, with a thorow sight of your sinnes, and sense of Gods just indignation against sinners. But after you have beene brought upon your knees with the heavie weight of your sinnes, after your soules have melted into teares of true repentance, and cloven even to the dust of lowest humiliation : Oh then take heed of listning to the bloody temptations of that roaring Lion, that is then

Psal. 51. 17.

then most bulie to draw you to despaire. Doe not by any meanes wound the wounds of your soule, or afflict the afflictions of your consciences, with refusing to be comforted, and with distrust of recovery : But presently by the hand of faith frame a plaister of Christs precious bloud, and apply it close to your broken and bruised hearts : The wider wounds, sorrow for sinne hath made in your soules, the more plentifull streames of the soft and soveraigne oyle of the comforts of the Gospell, and promises of peace shall be sure to close up your sores : Sooner must God deny himselfe, which is impossible ; sooner must he disrobe himselfe of the brightest beame of his glory, and of the fairest flower in his garland of Majesty, which is his mercy, before he deny pardon to the truly penitent, or refuse to give ease to those that are heavie laden with their sinnes, and weary of the burden ; or cease to meet on the way, and fall upon the necke of what lost childe soever, which returnes unto him with truth of repentance, sincerity of heart, and sound amendment of life. If it please the Lord once to touch your consciences with true remorse and sorrow for your sinnes, and to affect your hearts with a perfect hatred and loathing of your former vanities, and wicked courses, bee not dismayed to approach the throne of mercy and grace, for with the Lord is plentifull redemption, and with our God is store of endlesse compassions. Though your former lives have beene so rebellious, wretched and accursed, that you are able to looke backe upon a Catologue of sinnes, as blacke

Psal. 130.

as hell, as red as bloud, as foule as *Sodomie*, yet if now in this time of grace you will faithfully turne unto the Lord, assuredly you shall finde ease, unto your panting hearts, and everlasting peace unto your troubled soules. *If a man be divorced from his wife, and she become another mans, shall he returne againe unto her, should not the land be defiled thereby? But thou hast plaid the whore with many lovers, and yet returne unto me saith the Lord, Ier. 3. 1.* Hence it appeares, that though our pollutions be many, our abominations hatefull, our vowes and promises unto him often broken; yet upon our unfained repentance he is ready to receive us. But above all others me thinks there is one place in *Isay 55. 7, 8, 9.* which is able to put life and fresh vigour into the most despairing soule; and to refresh the drooping conscience of the truly penitent, with farre more comfort, than this whole great world were able to doe, if it were wholly turned into gold, honours or pleasures; nay, than ten thousand worlds, if there were so many. *Let the wicked forsake his wayes, (saith God by the Prophet in that place) and the unrighteous his own imaginations, and turne unto the Lord, and he shall have mercy upon him; and to our God for he is very ready to forgive: For my thoughts are not as your thoughts, nor my wayes as your wayes, saith the Lord: But as high as the heavens are above the earth, so high are my wayes above your wayes, and my thoughts above your thoughts.* You must conceive the meaning thus; that the Lord there labours to draw his people to the fountaines of grace, and to drive them from distrustfulnesse, by a consideration of his transcendent and unlimited

mercies. It seemes that they reasoned thus, or in the like manner within themselves ; Wee have beene so wretchedly rebellious, and have so grievously sinned against the Lord, that there is no returning unto him, there is no hope of pardon. What saith God, will you measure my mercy by your mercie ? Why there is as great oddes betweene my wayes and your wayes, my thoughts and your thoughts ; that is, betweene my mercy, and your conceits of my mercy, as there is distance betweene heaven and earth ; they are as farre different, as the utmost ends of the world are distant one from another. Men many times are so unappeasable, and implacable in their anger, that no submission, no satisfaction will winne againe their favour and affection : But God almighty of another temper, though a man have traiterously and rebelliously stood out long against him, even against the honour of his Majestie, and power of his Kingdome, yet he hath ever a pardon ready and mercy in store, if that wretched rebell hath grace to submit himselfe with true humiliation, and to sue for it with teares of unfained-repentance. What a man is there, that having his sonne cruelly murdered, would be reconciled unto the party, or ever rest satisfied untill he had his blood ; yet our gracious God (so farre is his excellent mercy above all humane conceit) even sought by the Ministry of *Peter, Act. 2.* to be reconciled unto the bloody murderers of his owne onely innocent Sonne. After they were pricked in their hearts, and amended their lives, hee saved them by the blood of the

Lord

Lord Iesus, which had spilled his blood. Why then, if there be any drooping and distressed conscience amongst you; if there bee any soule that is truly humbled with the sight and sense of his sinnes, let him shake himselfe from the dust, and delie despaire. Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of drought; if he will goe on with the great worke of regeneration, which the Lord hath happily begunne in him; if hee will truly hate those sinnes that now so grieve his heart; if he will faithfully forsake them, and amend his life, my soule for his hee shall be saved. And were the sinnes of his former vanity as great as the hugest mountaines; as many in number as the sands on the Sea shore, *as red as scarlet*; in the Word of life and truth I dare assure him, they shall become *as white as the driven snow*, and as though they had never beene. Were his soule all crimson red with the blood of men, as *Manasses* was; with the blood of soules, with the blood of the Saints, as was *Pauls*; with the blood of the Sonne of God, as was theirs, *Act. 2.* yet it shall bee as faire as the brightest Sun-beame, and as the wings of a Dove, which are covered with silver, and his feathers are of yellow gold. I am perswaded by this time some mans heart doth leape and dance for joy within him, at the discourse and discovery of this immeasurable bounty, and these rich and golden Mines of Gods infinite mercie, that hath no part in them at all; whose conceit that these comforts belong unto him, is but like a poore mans dreame of gold,

1st. 2. 16, 18.

Psal. 68. 21.

which endeth in want and misery. For I must tell you, that I dare not for my life promise so much as one drop of this mighty Sea of mercy to any profane man, to any impenitent person, to any that goes on in his sinnes: I should so strengthen the hands of the wicked, justifie the unrighteous, and blesse where God doth curse. This balme belongs onely to broken and bruised hearts; these soft and precious oyles are never vouchsafed but to contrite and wounded spirits; these jewels and pearles are the true penitents peculiar, and the portion of those onely that feare the Lord, *and tremble at his words, Isa. 66. 2.* Let them in the name of God take them and weare them, let them feed upon, and fill themselves with these glorious comforts, for they are theirs, and a thousand more; yea, all the mercies of God, the unvaluable price of Christs bloudshed, and all the joyes of Heaven are theirs for ever. But if there be any now that in this time of grace will not submit themselves to the power and practise of the Word, will not part with their worldlinesse and earthly vanities, will not forsake their sweet sinnes, and take part with godly Christians, but will needs goe on in their owne wayes, and still wander in the by-paths of iniquity: I have not a word of comfort for any such, not one drop of all those mercies belongs unto them; but except they repent and amend their lives, they may daily and hourly expect a fire to be *kindled in Gods wrath, which shall burne unto the battome of hell, and shall consume the earth with her increase, and set on fire the foundation of the mountaines, Deut. 22. 32.*

For

For as God is all mercy, and meere bowels of compassion to every true penitent; so he is a consuming fire to every rebellious wretch; and will certainly at length *mound the haire pate of him that walketh in his sinnes.* Thus farre of faiths insufficient for salvation, and of by-paths about faith; which except we take heed of, may lead us to much misery.

Psal. 68. 21.

Now in the next place I come to propose some markes and notes of a true justifying faith, whereby I would have every man to try and examine himselfe and his spirituall estate in this behalfe, and by which the true Christian may discern and distinguish himselfe from all fancies, and insufficiencies of other faiths, and from the power and perfections of temporary faith.

1. First, We may know our faith to be sound and saving, if we finde in our selves that preparation of the heart for the infusion of faith, that breeding and springing of faith in the heart, and that blessed birth of faith, which I have formerly largely laid downe unto you; and to that end especially, that you might not be deceived with false or insufficient faiths.

Marks of saving faith.

Of this see in the beginning of this discourse of faith.

By the Ministry of the Word (for that is the onely powerfull, principall, and ordinary meanes of begetting the precious grace of saving faith, I say ordinary, because sometimes it pleaseth God to worke by other meanes, as by secret motions and inspirations, by private reading, conference, instruction, exhortation, by miracles, by crosses and afflictions in our parents, friends, goods, and good name; by great humiliations, and want of

worldly comforts : Nay, perhaps sometimes by temporall blessings, extraordinarily and strangely bestowed upon men. But commonly God is never wont to worke miraculously and extraordinarily when the ordinary meanes may bee had ; and most of these are rather meanes and motives to humble and prepare us, or onely to helpe forward the worke of grace. And therefore I say by the publike Ministry of Gods holy Word, which the Lord hath left and appointed, as the principall and ordinary meanes to plant faith in the hearts of men, *Rom. 10. 14. 1 Cor. 1. 21*. There is ever wrought first in the soule that is to be sanctified with saving faith, a knowledge of that sinfulness and cursednesse by nature, then upon a sad and serious consideration of this point, it is broken and bruised, with true remorse, terrour and compunction. After by confession of its wretched pollutions, and condemnation of it selfe ; it is brought to an holy desperation, whereby it wholly renounceth, disclaimes, and disavowes it selfe, as unworthy of life, or breath, or being ; nay, by reason of its former lewdnesse and rebellions, even worthy of ten thousand damnations in hell fire with the devill and his Angels. Thus when it is at the lowest, by the mercies of God, it beginnes to lift up its eye upon the gracious promises of salvation, and life revealed in the Gospell, and shining most gloriously in the face of Christ Iesus. Then at the length out of the darknesse of deepest discomfort, and spirituall heaviness, begins to shine some glimpses of comfort ; some little hope of pardon, mercy
and

and recovery, because it sees that the bloody sufferings of Christ, are a plaister soveraigne enough, and sufficient to heale all its sores. Whence immediately ariseth in the heart, a hungry desire and longing thirst after the mercies of God, and merits of Christ Iesus. At last with groanes and sighs unutterable, with prayers and strong cries, it casts it selfe upon those yearning bowels of compassion, that are ever ready to binde up the broken heart, and upon our blessed Redeemer, all gorie-red with sufferings for our sinnes.

By such preparations and pangs as these, saving faith is shed into the soule : But other faiths come easily, for they are either but meere fancies, and bare conceits of faith ; as the three kinds of imaginary faith I told you off, or else only floating in the braine, as the historicall and the dead faith : Or lightly come, lightly gone, as temporary faith ; so that usually they enter, and are entertained, without any very sensible change, or great alteration, either before their comming, when they are conceived, or afterward.

Thus in the first place we may try whether our faith be true, by considering the degrees and steps by which it growes up in us. It comes not idly and easily, lightly and insensibly, but by the power of the Ministry, by a sight and sense of our sinnes, by an apprehension of Gods wrath and indignation due to us for the same ; by much true sorrow, remorse, and heaviness of heart, for grieving and offending God, by our former vanities, lewdness, and rebellions, by an hnngring and thirsting after

Gal. 3. 24.

The second :
triall of saving
faith.

Mar. 4. 30, 33.

the mercy and grace of God in Christ Jesus ; farre more lovingly, than for any worldly good : these are the fore-runners of a true and fruitfull faith.

2. Secondly, Growth in strength, and a daily springing up towards height of assurance, and fullnesse of perswasion, is a sound marke of a saving faith. Other faiths commonly stand at a stay, or else flourish faire and fresh for a while, but after decay and die ; or else they grow onely in a pe-remptory boldnesse, and groundlesse presumption, not in a true apprehension, and feeling perswasion of Gods love and favour, and of the certaine pardon and remission, of their sinnes ; but true and justifying faith growes from a graine unto a great tree ; from a little purling streame, to a mighty torrent ; from a sparke into a flame, being blowne by the spirit of grace, increased by the waters issuing out of the Sanctuary, and cherished with the dew of heaven. It is weake at the first God knowes, full of many doubts and distractions, nay, feares and tremblings ; but after long experience of our owne sincerity, godly life, and good conscience, after it hath beene well exercised with continuance and constancie in the meanes of grace and knowledge, by a zealous and fruitfull hearing of the Word ; by reading, conference, meditation, prayer, use of the Sacraments, singing of Psalmes, publike and private humiliations, faithfulnessse in both callings, mercifulnesse to the poore, &c. It growes up in time, and by leasure, to be a strong faith. Let us looke into the *Psal.* 23. for the illustrations of his truth ; When the great shepherd of our soules,

our

A pithy expo-
sition of the 23.
Psalm.

our blessed Lord and Saviour Christ Iesus, by the call and cry of his Ministers, hath brought us home from our sinfull wandrings, into his fold; and after led us along into his green pastures, and fed us plentifully with the precious food of his Word, with meditation in heavenly things, with comfortable conference, and conversing with godly Christians, after hee hath sweetly many times refreshed us with the pleasant Rivers of waters, with peace of conscience, with joy in his holy spirit, with comfort in crosses and distresses, by telling us softly and secretly with an inward voyce, and sacred inspiration of his sanctifying spirit, that we are certainly his, and assured of his everlasting favour. After he hath often restored and revived our soules from deadnesse and discomforts, which the heaviness and rebellions of the flesh bring upon them, and taught and trained them long in the paths of righteousness; why then after this long experience of Gods speciall love and favour, and exercise in the comfortable passages of Christianity and holiness, faith beginnes with an humble triumph, and holy confidence, thus to resolve in our hearts: The Lord Iesus is most certainly my true Saviour, my strong Mediatour, and shepherd of my soule. Whence springs three right noble and victorious conclusions; the first is this: I am most assured I shall never want any thing which is good either for my body or soule: Though I have but little of this worlds wealth, yet that little I have I hold in *capite*, by the right of my Redeemer; I enjoy it with a good conscience and inward peace, and I know
it

it is that pittance and portion allotted unto me by Gods eternall providence, whereby I am fittest to glorifie him, and save mine owne soule. The rich men of the world, and the oppressing Giants of the earth, have greater abundance I confesse, they revell it insolently in their revenues and large possessions, they ruffle it in their riches, row in gold and silver, and have more than heart can wish; but they are still in poverty and want, because they want a contented minde, they are usurpers and intruders upon their goods and lands, because they have no part in Christ; their riches are snares unto them, to intangle them in pride, covetousnesse, cruelty and oppression; their worldly wealth onely fats them against the day of slaughter. The second is this; In the darksome and dismall *valleyes of death, I will feare none evill*; that is, come what come can; the anchor of my hope, the rocke of my comfort stands sure. Though the heavens should flame with fire, the aire roare with hideous thunder, the earth tremble with dreadfull earthquakes, the waters of the Seas rage, and shake the mountaines with their surges: Though tyrants should threaten sword and fire, scorneres scoffe and raile, friends shrinke backe, and fall away; though heaveie afflictions should light upon my body, goods or good name; yea, though the griesly face of death were before mine eyes, yet I am resolved, *mine heart is fixed*; by the grace of God I shall passe thorow them all, and at last lay hold upon that glorious Crowne, that I am sure is mine owne, and is already paid for by the
precious

precious hearts bloud of my dearest Redemer. The last conclusion is this ; *Doubtlesse kindnesse and mercy shall follow me forever* ; that is, I am assured of continuance and perseverance in grace, unto the end of my life, and of endlesse glory afterward through all eternity. Though I be sometimes troubled with doubts, and stagger with temptations, yet I make no doubt of deliverance out of them, but will ever reason with God out of many experiences of his speciall favour, and everlasting love to my spirituall comfort, as *David* did in a temporall conflict. When it was objected unto him that hee was no match for *Goliath*, too little to enter the lists with so great a Giant ; *Thou art not able* (saith *Saul*) *to goe against this Philistine to fight with him : for thou art but a boy, and hee is a man of warre from his youth.* Well saith *David.* *I have slaine a Lion and a Beare,* heretofore by the mercies of God, *and why then should I feare this uncircumcised Philistin ? the Lord hath delivered mee out of the paw of the Beare, he will deliver me out of the hand of this Philistin.* So though Satan, that strong armed man, throw at mee his fiery darts of distractions, doubts and feares, about the certainty of my salvation, and continuance in the faith, even to the wounding and vexing of my soule for the time ; yet I am assured (and I will die in the place before I part with this perswasion) that that mercifull hand which hath formerly so many times restored me againe from such dumps, to my former comfort, and shewed mee againe the light of his favourable countenance, will undoubtedly set mee upon my feet againe, and refresh my heart againe,

1 Sam 17.

again, with a doubled assurance, and a more glorious hope of everlasting life. Though sometimes I want feeling and sense of Gods favour, and my faith doth not worke in mine heart with that quicknesse and stirring as it was wont, but that I am possessed with much deadnesse of spirit, and heavie-heartednesse, and that for the time my soule is sore disquieted within me; yet as a woman that hath once certainly felt the childe quicke and stirring in her wombe, though after it lie quiet, and without motion for a time, yet shee is assured by consideration of its former moving, that she is with childe: So though my faith sometimes want feeling, yet by the experience of former holy workings and stirrings in my soule, I am assured that I am still the childe of God, and that the everlasting treasures of saving grace are hid and lodged in mine heart. Thus it is the marke and property of a true justifying faith, to grow in strength, by many experiences of Gods mercies and favour, and by a zealous, faithfull and conscionable pursuit and practise of godly exercises, and good duties, and by a long and constant following of the holy meanes of increasing grace and sanctification. But by the way I must tell you, that the most ripe, and strong, and flourishing faith, may sometimes be sore weakned, wounded and eclipsed. Faith holds it height of perswasion, and fulnesse of assurance, while we preserve and maintaine the fervencie of our first love, sincerity in our hearts, innocencie and uprightness in our lives. But if we grow cold in our profession, neglective of holy duties, relapse
into

into some old sinne of our unregeneration, or bee overtaken with some open scandalous fall, we shall finde our faith also to faile, and to take a bruise. Nay, sometimes our gracious God, that he may try how we will stick and cleave fast unto him, though we want feeling of his favour, and how wee will trust in him, though he kill us: Nay, out of his secret wisdom, and invisible purpose, suffer our faith for a while to draw in her beames of comfort, and to lie without sense or motion in the heart for a season, but marke the difference: The best of the other faiths, which is the temporary, as it is but planted in the formall professor, by an inferiour working of the spirit, and is never through and entire in sanctification, so by the opposition of the world, with some strong temptations, or some kind of persecution, it may be totally darkned and utterly quenched; so that those who have formerly by the force of temporary faith beene friends to the Gospell; made a good shew of forwardnesse, brought forth som fruits, may utterly fall away from those generall graces, embrace this world wholly, with *Demas*, as the onely and best heaven they ever looke for, and become scornors of sincerity and godly Christians. But sound and saving faith can never be either finally or totally lost, it is never quite and utterly quenched and abolished in any true Christian. It may suffer a particular eclipse; it may in some measure, and for a time be dimmed, as it was in *David*, *Psal* 51. But in due time it breaks forth againe, and shines more cleare and bright in the truly humbled and penitent soule.

To conclude this point then, and property of faith: Saving and justifying faith, as all other sanctifying graces, and as the whole way of the righteous, *Prov. 4. 19.* after it once rise and peepe up in the heart, it shines as the light of the Sunne, *That shines more and more unto the perfect day.* It may bee overcast with some clouds of temptations, darkened sometimes in this body of death, which wee carry about us, dimmed by our frailties and infirmities, hid from us for a while, by an unadvised fall into some scandalous sinne. But as the Sunne for all the clouds and mists which obscure his light, sticks still fast in his sphere, and at length dispels them, and shines faire againe: So faith, though sometimes shaken and overshadowed, yet still stands fast in the soule, breaks forth at length beautifull and bright, and at last when the day of this life is ended, sets sweetly in the Sea of endlesse joyes, and light that no man can attaine unto.

The third mark
of saving faith.

3. Thirdly, it is proper and peculiar to saving faith, to purifie the heart. God purifieth our hearts by faith, *Act. 15. 9.* Other faiths may purge the understanding from ignorance, the tongue from railing and bitterness, the outward actions from grosse and notorious sinnes, but they all leave the heart at large, to range and rove into a world of idle and earthly thoughts, of prophane and fruitlesse imaginations. Unregenerate men will act a thousand sinnes in the thoughts and imaginations of their hearts, without any checke or remorse of conscience. They suffer their hearts to bee exercised in covetousnesse, in filthinesse, in ambition,

in

in malice, in worldlineſſe, a world of wickedneſſe, without any great horror or ſcruple, ſith they are but vaniſhing and inviſible thoughts : But where the working and purging grace of ſaving faith, hath ſeized upon, and ſeaſoned the heart, there a zealous and watchfull care is had, there conſcience is ever made of the deviſes and deſires of the heart. Though no eye of man, no hand of humane juſtice, no instrument of death can diſcover, cenſure, or reach unto the ſecret & ſinfull motions and imaginations of the heart, yet ſith they are good open to the all-ſeeing eye of God, moſt hatefull in his ſight, liable to his high diſpleaſure, grieve his ſpirit, and weaken the power of grace, every truly ſanctified man, doth ſet himſelfe with ſpeciall care, and all good conſcience, to bridle and bring them under, to repreſſe all wicked ſtirrings of the heart, and mainly to oppoſe againſt all luſtfull, proud, covetous, ambitious, malicious, or what other irregular or exorbitant thoughts ſoever; the formall profeſſour, the halfe Chriſtian, is ever more troubled and grieved with an open ſinne that doth diſgrace and ſhame him in the world, than with plotting much wickedneſſe, and aſting many pollutions, in his ſecret and inviſible thoughts. But the ſound Chriſtian is ſometimes more vexed, for having given way to ſome wicked conceits, and wandering imaginations of his heart, then for outward frailties and infirmities. For it grieves him to the heart, that ſith God hath ranked him amongſt the number of true Chriſtians, and that hee is ſo accounted by the beſt men, yet notwithstanding

ding he should be so farre tainted with that hatefull sinne of hypocrisie,, as to the eye of men, to be unreprouable, and yet to grieve so good a spirit, and offend so gracious a God, by the sinfull wandrings and rovinges of his thoughts, which though no man see, yet the searcher of all hearts, and the undefiled purity of Almighty God, doth right heartily hate and abhorre. Let us then trie the truth of our faith, by the change and holinesse of our hearts. If our inward affections, and inmost thoughts be purified, then it is a certaine signe the power of saving faith hath beene there. *The desire of the righteous is onely good*, saith Salomon, *Prov. 11. 23.* By nature *the imaginations of mans heart are onely evil continually*, *Gen. 6. 5.* Yet after the heart be purified by faith, his desires are onely good. But because no man is so absolutely good and sanctified in this life, we must understand it thus. The maine streames of his desires, the course and current of his heart is to godlinesse and goodnesse, though sometimes his corrupt nature, and Satans boysterous temptations, doe unawares and violently carry his thoughts another way. His inward and secret plots and projects, are commonly spent for the setting forward grace, and Gods glorie. But if so be, that out of the reliques and roots of in-bred corruption, which is never utterly abolished untill death, there passe him sometimes, and sprout up, rash and unruly wishes and desires, after he comes to himselfe, and takes notice of them, he sends out many other zealous and fervent after them, for humiliation and pardon, and purging of his heart.

Whereas

Whereas un sanctified hearts are ordinarily working for increasing wealth, and enlarging temporall happinesse, or else are worse occupied. And they are not vext with any conceit or consciousness of the idle vagaries, and prophane wandrings of thoughts, but hold it a point of too much purity and preciseness, to bee so censorious and severe over the freedome of imagination.

4. Fourthly, Wee may know our faith to bee sound and saving, if it bring forth a true and thorough Evangelicall repentance. Legall repentance, morall repentance, a hollow and halfe repentance, feare and forbearance of some sinnes for feare of punishment in outward things, or for the love of God onely, as he is good unto him, may befall the reprobate. But to bewaile our sinnes from the bottom of our hearts, because they are sinnes, and for conscience sake to loath and hate all iniquity, because it is an eye-sore and heart-sore to our gracious God, and most loving father in Christ Jesus, to crush the head of originall corruption, and breake the heart of our sweet sinne; to part from all grosse sinnes in action and practise, and all frailties and infirmities, at least with disaffection, prayer, humiliation, and repentance: These and the like are the fruits and issues of a true and justifying faith. For no man can truly, sincerely, and thorowly detest and abandon all his former lewd courses, the sensuall pleasures of this life, and his sweet sinne, before he be assured by a sound and lively faith of Gods marvellous mercy towards him, in the forgiveness of all his sins in Christ. For

A fourth triall
of saving faith.
*Si fides fundam-
entum est pæ-
nitentie, præ-
terquam nihil
est, quod bonum
sit, appetenda est
pænitentia, quam
constat in fide
esse fundatam,
non enim potest
arbor bona malos
fructus ferre:
pænitentia itaq;
quæ non ex fide
procedit, utilis
non est: (Sic
proculdubio nec
fides sine pæni-
tentia.) Aug. de
vera & falsa
pænitentia, v. 2.*

if once his comfortable favour shine and be shed into his heart, he easily and immediatly melts and resolves into teares of sorrow and griefe for former rebellions, and makes unfained and resolute vowes for ever after by Gods grace to throw out of his heart and life those Toads and Scorpions, those vanities and foule pollutions, which kill his soule, and grieved so good a God. That sense and feeling of Gods favour is a notable and strong meanes to beget thorow griefe, and unfained sorrow for sinne, appears *Ezec. 36. 26, &c. I will also deliver you from all your filthinesse, and I will call for corne, and will increase it, and lay no famine upon you. For I will multiply the fruit of the trees, and the increase of the fields, that yee shall beare no more the reproach of famine among the heathen:* (You must understand, that under the abundance of temporall blessings, he concludes spirituall comforts) And then saith he, *Then shall yee remember your owne wicked wayes, and your deeds that were not good, and shall judge your selves worthy to have beene destroyed for your iniquities, and for your abominations.* But a more speciall and pregnant place for my purpose, is *Zec. 12. 10, 11. I poure, saith God, upon the house of David and upon the inhabitants of Ierusalem, the spirit of grace and of compassion, and they shall looke upon me whom they have pierced, and they shall lament for him, as one mouraeth for his only son, and be sorry for him, as one is sorry for his first borne. In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon, in the valley of Megiddon.* When once the spirit of grace by a lively faith hath certified our troubled and trembling hearts of

God

Gods favour in forgiving our finnes, when once we be assured, that that spotlesse and sacred blood was spilt particularly for our pollutions; why then onely with truly wounded spirits, and grieved soules, do we begin to looke on him whom our sins have pierced, then doe we hartily hate our former gracelesse rebellions, which by the eye of faith we see, were the whips and nailes, the thornes and speares that vext the Sonne of God. When once wee soundly beleewe that his precious blood was shed for our finnes in particular, then doe we shed those true teares of compunction and sorrow, which are indeed the soules hearts blood, and the wine of Angels (as Divines call them) right pleasing unto God, and joyfull unto Heaven, untill we have a true perswasion settled in our hearts, that wee are certainly redeemed from the powers of Hell, by the death of Christ, wee cannot for our lives truly hate all sinne, as it is sinne for conscience sake, and for the love of God, wee cannot before abandon both in practise and allowance; our earthly mindednesse, and worldly vanities, with the constancie and integrity of the Saints of God. But when we once have claspt our hand of faith upon that glorious Crowne in Heaven, which is sure our owne, and sealed unto us by the blood of Christ: Why then, and not before, are we content to use the world, as though we used it not; then our vanities beginne to vanish, our former pleasures to be unpleasant; then beginne wee to disaffect our earthly affections, to distaste the tastelesse revelings of good fellowship; then the sweetnesse of

A fifth triall
of saving faith.
*Neque enim
possibile est ut
habent in se ali-
quid in iustitie,
possit iustitia re-
putari, Orig. ad
Rom 4.1.6.4.
ubi prolixè tra-
ctat hoc argum.*

sinne is turned into gall, and the glory of the whole world to the eye of our faith, appears to be nothing but dung, vanity, nothing.

5. Fifthly, Saving faith is the root and fountaine of sanctification, and therefore if we finde our selves to be sanctified, we may be assured that wee savingly beleieve, *1 Cor. 6. 11.* It is said, *Act. 26. 17, 18.* that Paul was sent to open the eyes of men, that they might turne from darknesse to light, and from the power of Satan unto God, that they might receive forgiveness of sinnes, and inheritance among them which are sanctified by faith. True and justifying faith doth ever beget in him whom it possesseth, a sanctification of all parts, both in soule and body, though not of perfection. By this holy worke of sanctification, a man shall finde himselfe as farre differ from what he was before, as a Valley from a Mountaine, the strait from the crooked, the softnesse of flesh, from the hardnesse of flint, the nature of water, from the substance of Diamond. For it makes a great change and alteration in the powers and faculties both of soule and body, in all the parts and passages of this life. His understanding is inlightned with knowledge in the great mystery of godlinesse, and in the secrets of Gods Kingdome, which are hid from the wise, and men of understanding, and the greatest part of the world, *Mat. 11. 25.* His will is now bent to the best things: His memory, which before was like a Seive, and let out the water of life as it was powred in, is now a store-house for heavenly treasures. The streame of his affections is turned from the world, and pursuit of pleasures, towards

towards Gods glory, and good causes, from the joyes and contentments of sinne, into a hatred feare and sorrow for them. His heart is weaned from all her temporary pleasing lusts, and fallen in love with eternall pleasures, and heavenly things. His conscience is purged, and become watchfull to discover, and sensible to feele the approach and prickings of the least sinne. His hands are washed from corruption and bribery, from violence, and the blood of the poore. His eyes are restrained from lustfull wandrings, from beholding vanity, from greedy gazing upon the wedge of Gold, and his neighbour *Naboths* Vineyard. His eares are stopt against enticements to sinne, slanderous tales, and filthy talke. His lips are silenced from prophanenesse, obscenities, bitter speeches, and idle jests. His feet are fettered by the power of grace, from running any more after the pompe and pleasures of vaine-glorious worldlings, carnall enticements, earthly desires, deceitfull and uncertaine hopes, from wandering in the crooked wayes, and accursed by-paths of vanity and sinne, from treading any longer in the easlesse and endlesse Maze of worldlinesse, coverousnesse, and earthly-mindednesse. Such steps and prints as these wee may finde in our soules and bodies, if the spirit of grace hath sanctified them by the power of saving faith. Every severall part of holinesse, and spirituall branch of sanctification, is a signe and marke of the sincerity of our faith, as the goodnesse of the fruit, and sweetnesse of the streame, discovers the soundnesse of the tree, and the purity of the Well.

If saving knowledge, love to Christians, feare of Gods dreadfull Majestie, zeale for his glory, obedience to his will, respect unto all his Commandements, reverence to his Ministers, joy in his promises, humility under his chasticements, a spirituall hungering after the Sacrament, a sincere longing for his Sabbaths, an earnest wishing and waiting for Christs comming in the clouds, and such other spirituall graces dwell plentifully in us, and expresse themselves fruitfully in our lives and conversations; then assuredly the root of life, and fountaine of all other graces, a lively faith is seated in our soules. But if these fruits doe not appeare, our faith is not a living tree, planted by the Rivers of Gods blessings; but a dead stocke, onely gilt and vernished over with some glistering shewes, like the glowing and shining of rotten wood. If we would try then whether our faith be true and justifying or no, there is no better touchstone, than the severall fruits and branches of sanctification: Let us runne over some of them briefly, and with uprightnesse of conscience, compare them with our present disposition. 1. Doe wee sacrifice our whole hearts, consecrate our affections, devote our thoughts, renting them resolutely from earthly pleasures, and this vaine world; to doe unto God faithfully and sincerely, the best and utmost service wee can? 2. In respect of glorying God, *and keeping a good conscience in all things,* 2 Cor. 1. 12. Doe we scorne with an holy contempt, all prophane scoffes and censures, all discountenance of men, and the uttermost rage of persecuting

cuting tyrants. 3. Have we so cast up our accounts with the world, and are wee at that point with all things under the Sunne, that we now chearfully addresse and bend our selves with chearfulnesse and joy to the pursuit of *the price of the high calling of God in Christ Iesus* ? 4. Doe wee heartily grieve for and bewaile our sinnes past, not for any worldly losse, feare of punishment, or shame they have brought upon us, but because with a long and audacious provocation, they have grieved and offended our gracious God, and unhappily restrained and estranged us from his grace, favour and familiarity ? 5. Doe we loath and hate our present corruptions, especially those which sticke closest unto our bosomes, and with sensuall sweetnesse cleave fastest unto our corrupt nature ? 6. Doe wee indifferently and impartially with zeale and truth of heart, endeavour and set our selves to mortifie and abandon every sinne, though our worldly reputation bee never so deeply engaged, our temporall happinesse never so strongly enchained, our carnall affection never so much endeared unto it ? 7. Doe wee avoid and forbear with no lesse care and conscience, those wicked courses, which lead unto gaine and glory in the world, than those which are accompanied with shame and punishment ? 8. Doe wee not onely performe those holy duties, and embrace those spirituall graces, which purchase credit and commendation amongst men, and in the world, but also those which are entertained with lowring and discountenance, and persecuted with disgrace and
L 4 spight ?

Phil. 3. 13.

Ezech. 16. ult.

Hos. 14. 4.

Heb. 11. 25, 26.

Dan. 6. 10.

spight? 9. Doe wee still submit our selves to the will of God, as it is more and more revealed unto us by the Ministry of the Word, though it crosse our former customes and worldly desires? and doe we rest contented with our present estate, because most certainly it falls unto our lot by Gods good pleasure, and everlasting providence? 10. Doe we delight in hearing, meditating, and conferring of Gods Word? and doe we stand to the profession and practise of it, not only when it is good cheape, and brought home unto our doores, but also when it is deare and very costly? 11. Are we willing and resolved, save onely that we desire to glorifie God longer, and to provide more comfort against that day for any pleasure we take in the world, to resigne up our soules at any time into the hands of God, and to meet our Saviour in the clouds? If we doe these things? If this be our present disposition? If we finde these and other fruits of sanctification in ourselves, our soules are most certainly seasoned and saved by a true and justifying faith.

* 6. Sixthly, Saving and sanctifying faith ever workes by love, *Gal. 5.6. 2 Pet. 1.5. 1 Tim. 1.5. A pure heart, a good conscience, faith unfained*; and a true hearted Christian love, ever goe hand in hand. If wee would bee assured that our faith is sound, we must feele kindled in our hearts, an holy flame of most deare and speciall love.

First, towards God; who of his owne free mercy, hath sealed unto us by the blood of his Son, all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting

Psal. 1.23.

* A sixth triall
of saving faith
*Mors fidei oba-
ritatis separa-
tio: credus in
Christum fac ope-
ra Christi: ut vi-
vat fides tua, fi-
dem tuam dile-
ctio animet, pro-
bet affectio: non in-
curvet terrenum
opus, quem fides
celestis erigit:
qui dicis te in
Christo manere,
debes sicut ipse
ambulavit, &
tu ambulare,*
Bern. Sermon. 24.
sup. Cant.

lasting Kingdome of Heaven. A sense of which extraordinary goodnesse, makes us preferre his glory, before any worldly good, the sweetnesse of life, or salvation of soule. Untill our soules bee enlightened with saving faith, and the eyes of our understanding unsealed to see into, and to apply unto our selves the mysterie of our particular redemption, we cannot looke into the rich treasury of Gods bottomlesse and boundlesse goodnesse and bounty unto us; we cannot behold the beauty and excellency of so great Majestie, which are speciall occasion, matter, and motives, first, to stirre up and kindle in us an holy love: The branches and risings of which sacred flame are these:

1. First, When we are certified by a lively faith, of our reconciliation with God by the death of Christ Iesus, which is the Conduit-pipe, thorow which all comforts and graces doe sweetly flow unto us; we beginne to love God for his love and goodnesse unto us, according to that, *1 Ioh. 4. 19. Therefore we love God, because he loved us first.* For certainly no man can soundly and sincerely love God with true zeale, and without by-respects, untill he be perswaded in his owne heart, that all his sins are remitted, and that he is eternally beloved of God. But then every blessing of God is as it were bellows, to blow the fire of our love to a bigger flame. Then wee beginne to consider with meltings of spirit, and pangsof dearest affections; what an infinite mercy of God it was, that wee were not cut off before our calling and conversion, in the time of our open disobedience and rebellion,

bellion, in the dayes of our sinfull vanities and fraile delights.

2. We wonder at the strange patience of our mercifull God, in that it hath pleased him to cover and conceale from the eyes of the world, many hatefull abominations done by us in secer, and to keep us reputed as unspotted and blamelesse before men, when as we have deserved for them *to have beene made an astonishment and hissing, and by-word to all about us* ; nay, perhaps to have beene hanged up as spectacles of shame and horror to the whole world, of example and terrour to all posterity.

3. But we specially fastening our consideration upon that happy and holy worke of our new creation, to the everlasting glorious admiration of his grace and goodnesse, we musc how by the mighty power of his sanctifying spirit, hee hath pulled us out of the mouth of that devouring Dragon, *and snatched us as brands out of the fire*, to make us starres in Heaven. What a marvellous mercy, kindnesse and bounty is this ; thinke we with our selves that wee should bee singled out by the power of the Word, and marked by the hand of God for salvation, when many hundreds about us are never better for the Word all their life long, and at length perish everlastingly. That wee which heretofore have beene perhaps as miserable, blinde, and prophane as the worst, should now be washed, be sanctified, be justified, *In the name of the Lord Iesus, and by the spirit of our God* ; should bee now like a few cleare sighted, amongst a throng of blinde men ; Like the portion of *Iacob* in Egypt, fairely inlight-
ned

ned, when the Countrey round about is covered with darknesse, Like *Gideons fleece*, alone watered, with his speciall and saving blessings, *while the rest of the earth is dry*, and destitute of his grace; that is, that whereas true *Nathaniels*, sound Christians are very scant, and thinly scattered, like the berries, after the shaking of an Olive tree, two or three in the top of the utmost bowes, and foure or five in the high branches; here one or two in a family, there three or foure in a Village; yet now by the mercies of God we are of their number.

4. From hence we rise in our meditation to consider and wonder at the Well-spring of all our happinesse; our election and choice to be heires of Heaven, out of Gods free mercy, and onely deare love, before we were borne, nay before the world was made, even from all eternity: And hereupon our hearts spring and leape within us for joy and comfort, to thinke, that as a woman, which loving her childe while it is yet in her wombe, because it sprang out of her loynes, doth much more sweetly smile upon it when it is borne, and she embraceth it in her armes: So if God loved us before we had any being while we yet lay hid in the great lump, and unfashioned Masse of man-kinde, because he had chosen us to be vessels of honour for his royall Palace of Heaven; hee will much more dearly & tenderly handle us, and lull us in his armes of mercy and compassion, and hide us under his wings of protection and power, now when we are new borne by the spirit of the Lord Jesus, and that hee hath stamped upon us his owne image of holinesse,

holinesse, and sealed us with his spirit, against the day of redemption. These and many other blessings, graces and comforts flowing from them, knit our hearts fast and nearly unto him, after we be assured by a true faith, and the spirit of adoption, that they are certainly our owne. But no unregenerate man is really and truly partaker of these spirituall prerogatives, and therefore cannot truly and sincerely love God. This then is the first branch of divine love, when we dearly and affectionately love God for all those good things hee vouchsafes unto us through Christ. He that hath not a sense and taste of these things by a sound faith, commonly loves God principally for his profit, and prosperity in the world, not much unlike in this point to a little childe, that sayes his prayers onely that hee may breake his fast.

2. A second staire and rising of our love, is to love him for all those beauties, excellencies, and eternities ; all that incomprehensible Majestie, purity and glory, which hee infinitely and eternally possesseth in himselfe ; some glimpses, shadowes and resemblances of which, hee hath scattered and dispersed amongst his creatures. Wee are not to love God onely for the good wee have received from him, even in heavenly things, but also for his owne goodnesse, and for that great Majestie, and unapproachable light, which encompaseth him in the heavens. Hence it is that such a zealous pang of fervencie in this kinde, and such an unquenchable thirst of sanctifying Gods Name, and the advancement of his Kingdome, possessed the

Self-enriching examination.

541

the blessed spirits of thole two men of God, *Moses* and *Paul*, that forgetting themselves, they desired rather to be blotted out of the booke of life; and to be accursed, than God should not be glorified.

3. A third branch and beame of this spirituall flame, is when we so strongly love God, before and above all other things; that we love nothing in the world but for his sake. 1. Hence it is that true Christians imploy their love unto their children, rather in planting grace in their hearts, and in making them Gods servants, than in purchasing for them large possessions, and making them great upon earth. 2. They love their friends and familiars, not for advantage, pleasure, profit, or worldly reputation, but most dearly, because they love God, and have his image of grace and sincerity shining in them. 3. They love their health, not because they are enabled thereby with more ease and contentment to pursue the world, and more entirely to enjoy the vanities thereof; but because it brings them vigour unto their bodies, and liberty unto their minds, to serve God more chearfully and comfortably, both in their generall and particular calling. 4. They love riches, honours, knowledge, the countenance of greatnesse, high places, and the like; not that they may ruffle it, and domineere in the world, oppresse and proudly overlooke their brethren; but that they may be the stronger to withstand ungodly oppositions, that they may give the more enlargement to Gods glory, and furtherance to good causes; that they may performe moe good works, doe more good unto
good

good men; and more honourable service to the Majestie of Heaven. 5. They love the Word, and the free and fruitfull passage of it, not onely because it brings outward peace, and worldly happinesse, but because it glorifies Gods Name, and enlargeth Christs Kingdome; fills Heaven with Saints, and the earth with good Christians. Thus in a man sanctified with saving faith, the love to creatures, and all other things, is serviceable and subordinate to Gods glory.

Luk. 14. 26.

4. A fourth step and staire of our love to God, is to hate our selves for love of him: That is, to be content to loose our goods, our friends, our libertie, our lives, rather than to betray his truth and glory, in not sticking to it, and standing for it. The spirituall heat of this divine flame doth beget in the heart of the true Christian, an holy contempt of prophane scoffs, railings, slanders, disgraces; it makes the noblest spirit, which naturally is most impatient of contempt and contumelies, to digest with patience the spightfull basenes of the prophane subjects, and the railings of the proud. This love burned in the brest of *David*, when hee thus answered his scornfull wife *Michall*, *I will yet be more vile than thus*. Even Majestie it selfe stooped to the most disdainfull contempt for the glorifying of God; and submitted his Crowne and Scepter to the scorne and censure of the meanest for his sake. This love was hotter in the hearts of many Martyrs, than the scorching flames about their eares: This alone sustained them amid their cruell torments, and edged them on even with their dearest

2 Sam. 6. 22.

rest bloud to slacke the fire, and quench the thirsting rage of persecutours. Their bodies were like ours, their strength was not the strength of stones, their limbs were not of Steele, nor flesh of brasse, they were sensible of paine and torment as well as we; but the heat of Gods love within them, did with such a powerfull vigour so wholly possesse their soules, that it more prevailed to comfort them, than the flames of fire were able to confound them.

2. After that saving faith hath planted this fervent love of God in our hearts, it spreads and imparts it selfe to the creatures, with due respect, mercifull usage, and moderate delight in them, as wherein appeare some prints and shadowes of the beauty, wisdom, power and glory of God. But especially to men, because they are knit unto us with a nearer bond of brotherhood by creation, and beare about them the Image of the same Creatour; but most dearely of all to true Christians, and sanctified men, because they are fellow members of Christs body, and co-heires with us of the selfe same Kingdome. Hereupon it is that *Paul Gal. 6. 10.* bids us *doe good unto all men; but especially to them of the household of faith.* And that *David* tel us, *Psal. 16.*

3. *That all his delight is in the holy ones which are here on earth, and chiefly in those that excell in vertue.* This love of the Saints and godly men, is a manifest marke of saving faith, and an infalible signe of true regeneration. The spirit of God hath pointed it out as a strong demonstration, and proposed it as a touch-stone for triall in this point. We know faith

Iohn,

John, 1 Joh. 3. 14. That wee are translated from death to life, because we love the brethren. If any man can heartily and sincerely vouchsafe his best and kindest affections to a true Christian, for this cause onely, he being otherwise a stranger unto him, that hee sees the saving graces of Gods spirit shining in him, and manifest signes of true and unfained godlinesse. It is a good argument unto him that he himselfe is a true Christian, and that those same graces are seated in his owne soule, which he so much sets by, loves and reverenceth in another.

3. Thirdly, a man sanctified by faith, doth onely truly and rightly love himselfe, but in another measure, kinde and manner, than prophane men: For they make Idols of themselves; their love to God, to his Word, to their kindred and neighbours, must ever yeeld and submit to the love of themselves. They cannot for their hearts love heartily a true Christian, only for his godlinesse; It may be they may affect him for his gifts, because hee deales justly with them, because of some naturall bond of kindred or alliance, or for that they enjoy outward blessings by living with him: But ever for his profession & practice of sincerity, they hold him too precise. In deed and truth, all their love rests within their owne bosomes, and is cunningly and secretly spent upon themselves; Gods glory, salvation of soules, good of others, are served at second hand, and in reversion after themselves, and their owne sinfull pleasures. In a word, the unregenerate man loves onely himselfe, in plotting and providing earthly comforts, and temporall happinesse in this

this life ; love of all other things, and all other loves in him, are swallowed up in the torrent of this selfe love, as lesser Rivers in the Sea. But it is farre otherwise with every one, which by a fruitfull and working faith is assured of Heaven ; for he loves himselfe so, that he loves God infinitely more, with the dearest pang of his best and strongest affection, hee sweetly embraces every true Christian ; he loves all other things with relation unto God, and reservation of his glory. His love unto himselfe is rectified and directed unto true happinesse ; not mis-spent in furnishing and filling himselfe with worldly wealth, and earthly pleasures, for the body only, but is fervently imployed in fitting his immortall soule with grace, that it may live eternally hereafter in the glory of heaven.

4. Lastly, That speciall and impartiall love which springs out of nature, or some kinde of neernesse, as to wife, children, kindred, friends, familiars, and where there is no grace, like a great River, many times overflowes the banks of moderation, discretion, and reason, is happily seasoned and sanctified by saving faith, and made thereby more fervent, comfortable, and faithfull.

1. No man can truly love his wife, but the true Christian, and sanctified man ; he may love her body, her beauty, her wealth, her birth, her friends, the outward comfort and contentment she brings with her, &c. But he loves not her soule, for hee neither made his choice principally for grace, nor being matched, doth chiefly wish and worke her spirituall good, doth not grow with her in saving

graces, and holinesse of life, nor walke with her hand in hand towards the Kingdome of Heaven. He loves her not for that she was put into his hand by Gods providence for his portion, for perhaps he had onely an eye and aime at her portion, parentage, person, and some other by-respects. He loves her not, as Christ did his Spouse, and as *Paul* exhorts, *Ephes. 5. 25.* with a sincere, chaste, and spirituall love, that he may beget more and more holinesse and sincerity in her; preserve her unspotted of the corruptions & abominations of the time, and prepare her for Heaven, that as they have lived together in the nearest bond, and dearest love upon earth, so they might raigne and rejoyce together everlastingly in the second life. This is not the care and conscience of the unregenerate man towards his wife, and therefore I say he doth not love her truly. He doth not love her because shee is all glorious within, enricht with true and lasting graces of the soule, but because shee is outwardly deckt in body, that must rot, and feed the wormes, and because shee serves his turne for outward comforts, and is his fellow helper, for thriving and flourishing in the world. 2. Neither doth any unsanctified man truly love his children; Hee may love them as they are the fruit of his loynes, the lively images & representations of his person, the hope of his posterity, the lines of his bloud, the arches of his house, and pillar of his name and family, and in such like respects: but he doth not burne with that truly Christian love towards them; which begets a zeale and care to plant in them

them the true feare of God, saving knowledge, the power of Religion, and *that one necessary thing*; the graces of salvation. He is spurred on by his naturall affection to toyle and tire out himselfe without measure or end, to heape and hoard up for them earthly treasures, but he is cold and carelesse in providing for them durable riches; that Pearle of high price, and a Crowne of immortality. And therefore he loves them affectionately, but not conscionably, kindly, but not Christianly. 3. Neither can any ungodly man love truly his friend; he may be linked to him in a strong & boysterous bond of Good-fellowship, he may sticke unto him in some desperate attempt, even to the shedding of his blood; he may affect him for advantage, for pleasure, for profit, for a time, for his faire conditions, for his good nature, his civill carriage, morall vertues, gifts of knowledge & wisdom, noblenesse of spirit, long acquaintance, and the like; But he cannot possibly fasten & knit his soule unto his friends, as the soule of *Jonathan* was tied unto the soule of *David*; that is, in the feare of God, in an holy league for the keeping of a good conscience, standing for Gods truth, and the advancement of his glory, in that golden knot, and noble tye of Christianity. The knot of that dearest love betwixt *David* and *Jonathan*, was tied by the Spirit of God; they were as it were sworne brothers in good things; they made a covenant, 1 *Sam.* 18. 3. (for they loved the one the other as their owne soules) that they would for ever sticke close together in the best things, in despite of all adversary, rage and ma-

lice, and the cruelty and corruptions of the time, the vanity and abomination of *Sauls* Court. The flame therefore of this affection was a sparke of Heaven, never to be put out or quenched, after it was once set on fire; but of that lasting and divine temper, that it was to burne in their brest with mutuall zeale and fervency upon earth, and to blaze everlastingly with Seraphicall heat in the heavens afterward. The dearnesse and strength of this holy love betweene *David* and *Jonathan*, and so of Christian affection amongst godly men, appeares by the dearest pangs, and passionate meltings of *David's* heart, for the death of *Jonathan*, 2 *Sam.* 1. 26. *Woe is me for thee, saith he, my brother Jonathan: most sweet hast thou beene unto me: thy love unto me was wonderfull, passing the love of women.* The love of a woman, by reason of the tenderneesse of heart, and the excesse of passion in that sex, is most longing, passionate, and fervent; yet nothing to the love of *Jonathan* to *David*, nothing to that flame of spirituall affection, kindled by the Holy Ghost in the hearts of true Christians one towards another: For all other love is earthly, naturall, finite, mixed in the meane time with many feares, distastes and jealousies, with much unquietnesse, interruptions, and restless longings; sometimes it is furious, sometimes faint, sometimes weakned and weary with the free and easie enjoyment of the thing beloved; sometimes it is afflicted with despaire, by resistance and difficulty; sometimes strangled with stings of jealousy, lest it be defrauded and wronged by partnership, and participation, at the best

See Burton of
Melan. pag. 509.
& 517.

best it is but a bitter-sweet, and at last ever ends either in endlesse divorce, or in bannings and cursings of each other in hell for their neernesse of un-sanctified love upon earth. Or if they be both converted, they ever after hate and abhor their former wicked love of good-fellowship, and enter a new holy league, and sacred bond of Christian love. But spirituall love, betwixt two Christians, is of a more sweet and loving disposition, of a more lasting and heavenly nature. Their deare embracements in godlinesse, and many kinde offices in Christianity, are enterchanged and exercised betwixt them, because they see and know that they are both, 1. children of one Father ; 2. Brethren of Christ Iesus ; 3. Begotten againe by the same spirit ; 4. Borne of the same immortall seed of the Word ; 5. Nourished with the same spirituall food ; 6. Of one household of faith ; 7. Pilgrimes and fellow-travelers towards the same everlasting home ; 8. Soldiers under the same colours, called to the selfesame hope ; 9. And co-heires of the glorious Kingdom of Heaven. And therefore if once true affection grounded upon grace, seize upon their hearts ; if once their two streames of sanctified love, springing out of the fountaine of their love towards God, meet and joyne themselves in an holy and Christian fellowship, they grow bigger and bigger in sincerity and strength, towards a great torrent, untill they both fall at last, and be swallowed up in that bottomlesse Sea of endlesse love, and highest happinesse in the world above. The love then of the true Christian, is

onely true and worthy embracement.

As for the love of unregenerate men to their friend, though they be never so wise, rich, or honourable, it is idle, vaine, and transitory, not worth a points end for any sound comfort the Christian shall ever enjoy by it, save onely in that it may be a meanes or occasion to worke good upon them, or give countenance and encouragement unto him in his calling. 4. Lastly, neither doth any un sanctified man love truly his kindred; hee may have with them merry meetings, set feasts, exchange of carnall contentments, but to the bond of nature, there wants the linke of grace, and therefore there is wanting that saving and sacred knot that is wont to tye together the hearts of godly men, so lastingly and sure, that no crosse or misery, no man or devill, nor time, nor yet eternity can ever untye. His affection may bee hot towards them, because of the same blood; but a mutuall interest in the blood of Christ, is that which seasons and sanctifies all naturall affections.

5. Onely saving faith is able to beget love unto our enemies, *Matth. 5. 44.*

Thus farre I have told you what love saving faith begets in the hearts of true Christians towards God, the creatures, the godly, themselves and to others, as shall be led with nature, and neernesse rectified by Religion. I have but given you a taste, and yet I have stayed the longer upon the point; because there are many, when they heare of *faith working by love*; they presently apprehend and conceive it to be no more but relieving the

the poore. When they are taught that they must joyne good works to their faith, they presently thinke, that only almes-deeds are them. Whereas if a man should *feed the poore with all his goods*, 1 Cor. 13. and yet want a true hearted & zealous love to God, his Word, his Ministers, his servants, his Sacraments, his Sabbaths, his Kingdome, his comming, &c. it would profit him nothing. If a man were never so famous & glorious for his almes-deeds, and should not have a due respect, and sincere obedience to all the duties, both towards God and man, enjoyned by the Commandements, they would stand him in no stead at the day of triall.

And yet these men harbouring such odde opinions, and idle conceits, by reason of their ignorance, are wont to vaunt and bragge much of the times of Popery, what a world of good works, and open houskeeping were in those dayes, and thinke within themselves, that they onely live worthy their profession, that love is onely lodged in their bosomes, and that they have clipt the wings of charity, to keepe her at home with them, when as she is flowne away from the most places and parts of the world besides. And whence rise all these glorious conceits, because they give now and then something more liberally and bountifully to the poore. And that:

1. Perhaps which they give is but part of the price of the bloud) for by inclosure they drive them both out of their houses, and from the Minsterie) both of the bodies and soules of the poore. It may be they got in by oppression, extortion or

Isa. 61.8.

usury, by grinding the faces of the fatherlesse, and tearing the flesh of the people of God. And so wretched men thinke to appease God, by giving part of their robberies in almes, and goe about as it were to corrupt him with presents, and call him to take part of the spoile.

2. Or perhaps they pervert and pollute all their good works and almes with Pharisaicall hypocrisie and vain-glory, not freely and cheerfully parting with them, with a sincere desire to glorifie God, 1 Cor. 10.31. and so they utterly lose their reward, Matth. 6.1.

3. Or perhaps they give hand over head, without any difference of parties, or spirituall discretion: They doe not with an holy care consider, where their gifts may bee best bestowed, what is fittest to be given, how much is meet for them to contribute, and in what manner they should performe it, being strangers to that precept and principall of the Apostle, forever to be strictly observed in all offices of love, works of charity, and almes-deeds, Gal. 6. Doe good unto all men, but especially to them of the household of faith. Perhaps they are free-hearted in upholding some old superstitious customes, some prophane sports and pastimes, but very cold in contributions to godly uses, and good causes. In such cases a little is wrung from them, with no lesse adoe, than if a distresse of a fine or amercement were to be exacted and extorted from them.

4. Perhaps for all the charity they bragge of, they inwardly hate a true Christian, as a fellow troublesome

troublesome, and too precise And they respect onely and esteeme the good opinion and kinde affection, of good-fellowes, as they call them, and merry companions, holding it an onely way to winne love, to make themselves popular in practise of some plausible sinnes, in standing for old corrupt customes, which ever please the most part and common sort, in yeelding liberty for licentious courses, to them that live under them, and about them, in procuring impunity to disordered persons, and taking part with Satan and prophane men, against the course of sincerity and good Christians, which is a cruell mercy, and murdering love.

5. It may be saving knowledge, sound faith, sincerity of heart, a good conscience, are wanting to their good works, and then their almes-deeds are no better unto them (though in themselves good and necessary) *then the cutting off of a dogges necke, and the offering of Swines blond.* It is farre easier for a man to part with the superfluity of his abundance, than to part with his sweet sinne, and the sensuall pleasures of this life. Hence it is that the hypocrite sometimes (especially if he have any hope thereby to appease the wrath of God, and satisfie for his sinnes) is content to give any thing to the service of God, save himselfe, save his heart and affections, which are the worlds, *Mich. 6. 6.* "He would be at any cost, he would spare no charges to purchase two Heavens, one on earth, and another in the world to come : He would give any thing to redeeme his sinnes, if he might have a dispensation to

1 Cor. 13.

to continue in tunc. In this point hee would not stand upon any worldly good, though it were a thousand Rammes, or ten thousand Rivers of oyle: Nay, he would give his first borne for his transgression; even the fruit of his body, for the sinne of his soule. He would be exact and unreprouable in all outward services, Psal. 50. But though he should give these, and the whole world besides, if it were his owne; though he should give all that he hath to the poore, and his body to be burnt: Yet without love unto God, exprest in yeelding to the power and practise of his Word; and Christian affection to godly men, because they keepe a good conscience, and labour to save their soules, all were nothing. It is the heart, and the sincerity thereof, which is a sacrifice, and service well pleasing unto God.

I have interposed this point no way to hinder the releiving of the poore, or to stop the current of bounty and goodnesse, in well disposed minds, God forbid. I had more need in these stony and flinty times, in this age of cruelty and oppression, to strike at with the rod of judgements, the rockie hearts of wicked worldlings, and covetous Cormorants, that some springs of mercy and compassion might breake out, that they might *cast their bread upon the waters*; lest they perish in the Lake of fire. I had more need to minister a sharp potion, composed and mingled all of plagues and woes, to the enclosing, ingrossing, and oppressing Cannibals of our times, that they might cast up againe the poore *that they have swallowed downe, and the flesh of Gods people which they have eaten*; lest the rust of that Gold and

Amos 8 4.
Mich. 3. 3.

Jam. 5.

and Silver which they have heaped up upon the ruines and desolations of whole families, be one day a swift witnesse against them, and eat their flesh as it were fire. I had more need to strike through their loynes with terrour and trembling, with that fearfull woe, *Isa. 5. 8. Woe unto them that joyne house to house and lay field to field, &c.* with that in the *Prov. 14. 31. He that doth a poore man wrong, blasphemeth his Maker*; so we read in the great Bibles; and most terrible to this purpose is that (though Apocryphall, yet most true) *Ecclus. 34. 22, 23. The bread of the needfull is the life of the poore, he that defraudeh him thereof is a murtherer. He that taketh away his neighbours living, slayeth him.* It is seconded and confirmed by Saint Iohn, a Canonically writer, *1 Ioh. 3. 15. Whosoever hateth his brother is a man-slayer.* And what greater measure of hatred; what more cruell manner of murther can there bee devised, than to set him upon the racke, than by oppression, usury or extortion; to plucke off his skinne, to teare his flesh from his bones; to breake his bones, and chop them in peeces as for the pot, *Mich. 3. 2, 3.* A man had farre better be presently knockt ith' head, than by leisure and languishing thus pine away. There are two wayes you know of putting out a Lampe, either by blowing it out, or by taking away the oyle which should nourish and feed the flame; So a man may either be suddenly stabbed and thrust thorow, or having his living and livelyhood, by little and little pluckt from him, linger for a while in a consumption of his state, untill he quite pine away in want and misery. This latter murthering of men

is craftily and cruelly practised by the enclosing and oppressing Giants of our times, they doe not knocke them downe in the street, and strike them dead as they meet them, that were farre more tolerable and mercifull, and there were law against them.

But by racking their rents above reason, or raising their fines beyond measure, or wearying them by one trick or other, out of their ancient possessions, they wring their pensive soules from their hunger-starved bodies. *Naboth* died more happily and easily than the oppressed and enclosed of our times, which is a kinde of death, as farre more cruell and tormenting than the former, as hanging in chaines alive, than beheading. Who would not hate and abominate with the highest straine of indignation, that bloudy tyrant which should torture an innocent man, upon some engine of vexation, with a lingring torment, onely upon purpose to make his paines more painfull, and should onely adde life unto his death, that he might die more distressedly? And yet in effect many cruell Land-Lords deale thus with honest men, though not for thirst of bloud, yet for greedinesse of gold.

If the times then bee such, I had infinitely, and a thousand times rather be a Proctor to plead for the poore, than once to open my mouth against them. And therefore whatsoever I have delivered in the former point, was only to meet with a false opinion, and common error of men, who ever when they heare of charity, faith, working by love and good workes, conceive there-

by

by nothing but almes-deeds. Which indeed in themselves are good and necessary, and strictly commanded of God Almighty, *Eccles. 11. 1. 1 Ioh. 3. 17.* most pleasing unto him, *Isa. 58. 5, 6, 7.* And highly rewarded by him, *Prov. 19. 17. Luk. 16. 9.* If they bee our owne lawfully and conscionably come by, given with a heart purged by faith from an evill conscience, and dead works; with spirituall discretion in preferring the Saints in all favours and furtherances, with seasonablenesse, compassion and chearfulnesse, they are a precious seed sowne upon earth, the crop whereof shall hereafter bee gloriously reaped in the Heavens. But if an holy flame of divine love to God, his honour, truth and service; to all good things, godly exercises, and true Christians, be not first kindled in the heart, by the sanctifying spirit; if there be not a respect to all Gods Commandements, a delight in all holy duties, and hatred to all sinnes; all our almes-deeds, all our good works are unto our selves utterly unprofitable. These ought to be done proportionably to our ability, and the other graces to be possesst in sincerity, if we looke for salvation. A good man must not onely apply his hand, but principally his heart to the exercise of well doing. There is the royall seat of divine love, and the holy off-spring of a fruitfull faith, which giveth life and acceptation to all good actions, without which the largest doles, and most glorious largesses, are but unseasoned and unsanctified sacrifices. Besides the confutation of a common error; the point serves to comfort poore Christians, to whom this
hard

hard world denieth wealth. For love (the fairest and loveliest issue of a saving faith) is not placed with money in the purse, but planted with love and kindnesse in the heart.

Canst thou mourne with distressed Christians, and unfainedly affect thy heart with sorrow for their griefes? Canst thou speake comfortably unto an afflicted conscience, and refresh a broken and bruised spirit? Canst thou pray heartily for the conversion of thy most enraged and implacable enemy, and grieve at their rebellions and soule-murthering stubbornnesse? Dost thou labour upon all occasions, by instructions, admonitions, seasonable reproofes, to draw others out of their ignorance and blindnesse, security and finnes, to saving knowledge, and into the wayes of God? Why then thou art very rich and glorious in almes-deeds, for so thou doest good to the soules of thy brethren, one of which is farre more worthy than the bodies of all men living. Thou so enrichest thy brother with heavenly treasures, and spirituall almes, which are much more pretious, and preferred before any good deed, or comfortable reliefe, exercised and conferred upon the body: The very Schoolmen being witnesses, *Durandus lib. 4. d. 15. q. 7. Consule, Castiga. solare, remitte, fer, ora*; is better than, *Visito, poto, cibo, redimo, tego, colligo, condo*. To conclude this point, true and justifying faith doth ever in the first place kindle in the heart a zealous & fervent love to God, and all godlinesse; then to our owne soules, whereby wee are stirred up to furnish them with all saving graces, then

to the soules of our brethren, that they may bee brought to everlasting happinesse; then to their bodies and lives, that we may refresh and releeve them, according to their wants, as the Lord shall make us able; after to all creatures, as we shall see and observe, to the power, wisdom and glory of our gracious God to shine in them.

7. Seventhly, Forsaking the world, is a sure signe of a saving faith. For no man can possibly rent his affection from the world; his sweet sinne, and earthly vanities; untill his soule have received by the hand of faith from the spirit of God; an authentick assurance of *an immortall Crowne in the Heavens*; sealed unto him by the precious blood of the sonne of God. Every man naturally is greedy of joy and contentment, and farre more holdfast of present comforts, though weak and transitory; then apprehensive of unseene future happinesse, of which he hath no sound and certaine hold, though excellent and endlesse. Hence it is, that naturall men being in present taste and possession of worldly pleasures, and very sensible of their sensuall sweetnesse, and wanting faith and assurance of that everlasting blessednesse above, with much greedinesse, and the strong torrent of their affections, follow and pursue the present, and will not part with the world, because they know no other Heaven, they are assured of no other happinesse. Howsoever they may pretend and protest to the contrary, yet indeed and truth, both in affection and practise, they preferre the world before God, earth before heaven, time before eternity,

The seventh
signe of saving
faith.
Heb. II. 24, &c.

a wedge of gold, before a Crowne of Glory. The heart of man ever sorts and purchaseth to it selfe some stay or other of some kinde of comfort, though it be but *a broken staffe of reed*, whereon to rest and repose it selfe ; it must have some succour and refuge in time of stormes, though but under a naked tree ; it will ever take some sanctuary, though but in some rotten and ruinous hold, against crosses and contradictions. The heart of the covetous man nestles it selfe upon gold, while that glisters in his chest, it leaps and dances in his brest : Though he be abhorred both of God and man, though he be reprov'd of the Minister, and curs'd of the poore for his oppression, usury, extortion, hard-heartednesse, &c. yet when he comes home and finds his bagges and bonds safe, he blesteth himselfe in his heart against what judgements and curses soever to the contrary. With his golden wedge hee easily cuts asunder all doubts, reasons, arguments and objections which can bee brought against him. Hee pleaseth and applauds himselfe in his present plenty against all censures and contradictions whatsoever. " The seat of honour is the " ambitious mans Heaven. Though hee bee vext with the indignation of good men, with the contempt of inferiours, with thwartings of competitors, envies of compeeres, jealousies of Princes, and a thousand moe stings and distempers ; yet he is in Heaven, and well enough in heart, while hee may domineere, and be adored above others. The gracelesse wanton can beare away well enough the weakning of his body, the wasting of his goods, the

the losse of friends, and staine of reputation, so that hee may swinishly wallow in the foule and brutish pleasures of uncleannesse. Thus every unregenerate and earthly-minded man is ever wedded unto the world in one cursed vanity or other, untill he be even rent from it by the power of saving faith: In which if he be once mainly crost, he is presently out of the world, at his wits end, and without all comfort. If the covetous man bee turned out of his treasures, how neare is he to a desperate phrensie, or some accursed end? If the proud aspirer bee stript of his honours and offices, and thrown from his high place, how weary is he of the world? how prodigall of his life? how impatient of the company of men? Infinite are the wayes, vanities, and crooked by-paths, in which wretched men tyre themselves in vaine. They sweat in sinfull courses, and are fast glued to the mire and mud of the earth, because they want a sound assurance by saving faith, of better things in the world to come. But if a man be once by faith perswaded of Gods favour, and have his eyes opened to see what great variety of holy and heavenly delights may be enjoyed in the state of Christianity, in comparison of the most glorious revelling of the richest worldling; if hee be once soundly and savingly assured, that after a few dayes of vanitie, and an inch of miserable time, he shall live everlastingly with God, the holy Angels, and blessed Saints, and in that state, and in those sacred mansions, where nothing but light and blessed immortality, no shadow for matter of reares, discontentments, griefes,

and uncomfortable passions to worke upon; but all joy, tranquillity and peace, even for ever and ever doth dwell; I say if he be once thus perswaded and assured, how willingly doth he bid the world farewell? How resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures? How clearly doth he see and acknowledge that all things here are transitory, vaine, and sone flitting away? If he once fasten the eye of his minde, inlightned with the sacred beame of an holy and saving faith, upon the unvaluable preciousnesse, and everlasting beauty of the Crowne of glory; it is not the glittering of Gold, the splendour of princely thrones, the glory of the whole world, can after give him any true comfort, and sound contentment: For then he is as Eagle-minded, as he is Eagle-eyed, and sores aloft in his meditations towards the Sonne of righteousness, and feasts already upon thole endlesse pleasures at Gods right hand. He suffers no more his hope and affections to stoope so low, as to seize upon the flies of this world; or the wide capacity of his soule to be filled with wind, and emptinesse of wordly vanities. Then onely are we willing to shake hands with the world, when by the hand of faith we have laid hold upon the joyes of Heaven.

8. Eighthly, the conflict betweene the spirit and the flesh, is a notable marke of saving faith. Unsantified men are for the most part meere strangers to the troubles of conscience. Satan like a mighty Giant, and an imperious tyrant, keeps them in his chaines, without any great noise or stirre, without

The eighth
mark of saving
faith.

without any controlement or contradiction. But if once this strong man, which hath before quietly raigned in the heart, and sit in the conscience, bee disarmed, and dispossessed of his holds and haunt by the spirit of the Lord Jesus, and the power of saving faith, then beginnes this sore and lasting combate betwixt the flesh and the spirit. Satan then doth not onely himselfe rage like a maddened and roaring Lion for re-entry, but doth also stirre up a civill and intestine warre in a mans owne bosome, which never endeth untill death, untill the old man be quite extinguisht and abolisht in him. and the new man after many restlesse oppositions & fierce graplings, conquer and be crowned. But lest you deceive your selves in this marke of a true faith, you must conceive & know, that there may be many inward tumultuous stirres and strifes, even in a prophane and unregenerate man. In some the torrent of sin is so headstrong and violent, that it carries conscience, reason, reputation, the headlong ryde of the affections along with it, without any resistance or reluctance at all. These have *sold themselves: to worke wickednes, they commit sin with greedinesse, they drinke up iniquity like water,* and feed on earthly pleasures, as the Horse-leech on corrupt blood. There may in him be a combate and contradiction: First, betweene reason and affection. Reason many times may distaste and stand against that which affection doth furiously urge upon him. In this fight reason overcame in many heathens, in *Regulus*.

2. Betweene naturall conscience, and naturall passions: * As in *Pilate*, the light of his conscience

Gal. 5. 17.
Rom. 7. 23.

Cic. offic. lib. 1.

* See *Dike*, pag. 14. and *Dike* of Conscience, pag. 142.

checkt and snub'd him from passing sentence upon Christ; but feare of *Cesar* spurred him forward to condemne him;

3. Betweene a desire of preserving his reputation unstained in the world, and a delight in some open infamous sinne: As when a man will needs be an Usurer, an Oppressor, a Drunkard, a Swearer or the like, and yet would gladly be accounted an honest man amongst good Christians.

4. Betweene the feare of some speciall remarkable vengeance from above, and a purpose to continue in the pleasures of some secret, sweet, abominable sinne. See *Felix*, *Act. 24. vers. 25, 26.*

5. Betweene purpose to live the life of worldlinesse and pleasures, and a desire to die the death of the righteous. See *Balaam*, *Numb. 23. 10.*

6. Besides such like conflicts as these in unregenerate men, the best of them may moreover by the generall aid, and inferiour working of the spirit, strive against all outward sinnes for a time, and some grosse sinnes all their life long. But because they are not inwardly and thoroughly sanctified, because they doe not with constancy and resolution hold out in combate against the sinnes of the time, because they doe commonly nuzzle in their bosomes, some one pleasurefull, honourable, or gainfull sinne or other, they are not Christs Combatants and Champions in that great and sharpe conflict betweene the flesh and the spirit, which I make an infallible and individuall marke of a justified man. This in the childe of God is fierce, universall, constant: It is not for a flourish, but to the shedding

shedding of blood. It is not the playing of a prize, for reputation of valour, but for life and death. It is not for the displanting of one sinne, or two, but for the utter dis-ceptring and dis-throning of all sin, though it cannot bee utterly banisht out of mortall bodies. The spirit in this fight is ever so farre conqueror, and victorious, that it suffers not the flesh to raigne and domineere. It may sometimes by the auxiliarie forces of Satan be brought upon his knees, but by a new supply of grace it is still refreshed and furnished for a re-encounter. It will not yeeld to any treaty of peace for all the worlds mediation. It will admit of no parly, take no truce, or listen to any termes of capitulation, but is still sweating, and toyling, and in blood to the knees, for the cause of heaven, and in the quarrell of salvation. And if it cannot so subdue and keepe under the rebellious flesh as it should, and doth earnestly desire, it mournes and grieves, it wishes to bee delivered from this body of death, and buckles faster and neerer unto it selfe the whole compleat Christian armour. When the flesh tickles and stirres, and tempts to the re-enjoyment of the sensuall pleasures of some old sinne, or goes about to ensnare the Christian in the bonds of iniquity, the spirit ordinarily suggests secretly unto his heart such motions and meditations as these : Miserable man, what goest thou about ? what thoughts dost thou now entertaine ? Doe not those eyes, which are ten thousand times brighter than the Sunne, see the secrets of thy heart ? Art thou fearlesse and hardened against Gods judgement ? Hast thou not here-

tofore felt the stings and birings of sinne? Forgettest thou thy vocation? Wilt thou so deceive the opinion of good men, who thinke that thou art a Christian? Why wouldest thou trouble the peace of thy conscience againe? Why wouldest thou fill againe thy faith with doubtings, and thy heart with deadnesse? Why wilt thou *grieve the good spirit of God, by which thou art sealed unto the day of redemption,* and gratifie Satan thy mortall enemy? Wherefore wouldest thou bring a scandall upon thy profession, and sadnesse upon the Saints? Is this the practice of Gods people, and the way to the Kingdome of Heaven? Art thou assured, that being fallen thou shalt rise againe? Art thou sure, after so many thousand forbearances, God will be patient still? For a little sinfull pleasure, mingled with bitterness and vexation, wilt thou dissettle and disjoynt, yea, turne off the hooks the whole frame of thy sanctification? For a little base and bruitish delight of sense, wilt thou lose the benefit of thy former integrity, peace of conscience, and the hearts of good men? wilfully bereave thy selfe of Gods favourable countenance, divine protection and guard of Angels? Wretched man, bee not so cruell and mercilesse to that unvaluable jewell, thine owne immortall soule, &c. By such secret and sacred eloquence as this, the spirit doth often curbe and snaffle the heat and headinesse of the flesh, and stop suddenly a man that is on gallop towards sinne. But if sometimes the spirit doth not so thorowly prevaile, but that the Christian by violence of temptation, and the cunning entisements,

ments of his owne corruptions be at unawares surprized and overtaken with some sinne, yet it doth notwithstanding more deadlily hate it afterward, with more strong vowes and resolutions abjure it, and resist it with greater care, strength, and watchfulnesse : So that ever at length God gives a comfortable issue one way or other in this Christian combate, and at last most certaine victory. If it be so then, that thou feele the combate betwixt the flesh and the spirit within thee ; and after that combate, comfort by the victory of the spirit over the flesh ; then assuredly faith hath gone before, God himselfe is the man of warre, and the spirit of the Lord Jesus hath destroyed the power of darknesse within thee.

9. Ninthly, The Spirit of prayer doth ever accompany saving faith. If a man feele this fervent and stirring, and faithfully exercised in him, with groanes and sighs, and strong cries ; hee may undoubtedly assure himselfe that he is sanctified by faith. As for unregenerate men ;

1. Some pray not at all, for they are so strongly and sottishly ignorant in all matters of Heaven, and so senselesse and unapprehensive of their sinfull and accursed state, that they never conceived or uttered groanes, or word unto God, either for the removall of any corruption, or supply of any grace. In a cold formall fashion their bodies may be present at publike prayer, but they cannot remember the day when ever they powred out their soules in private, before the throne of grace, or prayed with their families.

N 4

2. Others

The ninth mark
of saving faith.
Rom. 10. 14.

Psal. 144.

2. Others there be, who are men of great understanding for worldly busineses, jolly wise men, and able to discourse largely and readily of other matters, and can tell their tale before whomsoever, as well and wisely as the best ; and yet they have not the hearts to conceiue, the wisdom to contrive, or the tongue to deliver two or three sentences in feeling and seasonable prayer, before the Throne of God : They cannot for their hearts, for their lives hold out a quarter of an houre in ripping up their hearts, and laying open their spirituall estate before God, in a conceived prayer. They use sometimes upon occasion to breake out into some short wishes ; as Lord have mercy upon us ; God be thanked for all his blessings ; God send us the light of Heaven ; the Lord send raine, if it be his will ; and such like : But as for longer discourse, or set exercises in prayer, they thinke it onely belongs to Ministers and Schollers, men conversant in the Scriptures, and holy passages of divinity. Miserable and wretched men, it is onely the want of the feeling of your miserable state, and spirituall wants, which makes you want words to powre out your soules in fervent and hearty prayer unto God Almighty, and to enlarge your selves in an holy and comfortable conference with him. There is not the most unlearned or simple, but if the Lord once enlighten his conscience by the power of the Law, and affect his heart with a true taste of heavenly sweetnesse, hee will finde words enow to expresse the wants and grievances of his hungry and humbled soule : For the Spirit

of God giveth utterance, openeth the lips; and unties the strings both of heart and tongue, to all those whom he sanctifies by saving faith, and indues with a sight and sense, true sorrow and hatred of sinne. Let us suppose that the most ignorant and simple man, should by some mercilesse enclosing Land-lord, bee turned out of doores, so that hee had no where in the wide world to hide his head, either for himselfe, wife or children. Now in this case and discomfort a friend comes unto him, and tels him, there is an honest religious Gentleman, will without all faile bestow a better thing, a richer Farme upon him, if he can sufficiently bemoane his case, tell his tale, and lay open his misery and want before him : Doe you thinke this man, though never so simple and ignorant, would lose it for asking ? Or would he come onely bluntly and briefly thus ? I pray you sir give me this Farme : No, undoubtedly without any helpe or learning, hee would finde plenty, both of reasons and words, with many moving tearmes, and passionte eloquence, to unfold his distressed state, and to stirre up compassion : He would tell him the story of his hard and cruell usage by his former Land-lord; how hee had first raised his fines, then reared his rents, toyled and worne out both him and his teame in his services and carriages, laboured long with many hard conditions, and unchristian usage, to vex and weary him out, and at length had quite turned him out of all, and had cast him into the wide and hard hearted world ; so that that little stay that his father, Grand-father, and all his predecessors

decessors had quietly and peaceably enjoyed upon a reasonable rent, time out of minde, was now quite pulled away, and rent from him by the hand of violence and oppression : And therefore upon the knees of his much vexed and broken heart, he begs and entreats that he would be good unto him, else he, and his wife, and his many poore children are like all to goe a begging ; for the world was never so hard, the hearts of men so flinty, and charity so cold. If it would please him to give him succour, and a resting place, in this his greatest distress and misery, he and all his should be bound to pray for him, and doe him their utmost service faithfully, so long as they lived. Want of earthly necessities, and desire of temporall commodities, would enforce and furnish the simplest man in the world to speake thus, or in the like manner, and perhaps with many moe, and more effectuell persuasions, fit phrases, proverbs & moving speeches. How much more then, if he had sense of his spirituall miseries & wants, and sound hope of the glory of Heaven, would he find words enow, with fervencie of spirit, to sue unto the Lord of Heaven ? sith he may be more bold with him, and looke for more kindnesse and compassion at his hands, than from the most mercifull Land-lord upon earth, if there be any left.

3. Some others there are, poore ignorant soules, that Evening and Morning doe prophanely post over the Lords Prayer, the Creed, and perhaps the ten Commandements, thinking that they are thereby sanctified and blest, and that that is sufficient

cient service, suit, and seeking unto God. But because they are ignorant and unexperienced in the true nature, and right practice of prayer, and only mumble over a few good words coldly, customary, and superstitiously, without all feeling, faith, or saving knowledge: It is but only lip-labour, and lost labour, nay, hatefull and abominable before God, they must therefore doe it reverently, as on their knees in private, or with their familie, devoutly and piously with faith and repentance; and lastly, constantly with zeale and earnestnesse, endeavouring withall to lead an holy and an honest life, both toward God, and towards man.

4. Others there are, who if they be vexed with some outward crosses, as sicknes, poverty, disgrace; or with inward afflictions, as terroure of conscience, fearfull thoughts, feare of death; or when Gods public executioners are abroad, the plague, famine or sword; then they thinke of approaching unto the throne of grace. In such extremities they fall to their prayers and desire more neere acquaintance and familiarity with God. We may see this in the Mariners with *Ionas*, *ch. 1. 5.* But if once the storme be overblowne, and the sword of vengeance sheathed againe, they are as prophane and prayerlesse as they were before, and grow quite out of acquaintance with God againe, and utter strangers to all holy conference with him. And while they were in the vaine and humour for prayer, they onely aymed at temporall blessings, and at the removall of present judgements. If they glanced at heavenly things, it was onely for desire of the Crowne

Crowne of life after the pleasures of this life ; but not for love and longing after those spirituall graces and holinesse of life, which lead thereunto. For many wish heartily for the goale of immortality, but they will not take paines, and toyle themselves in the race of Chriitianity. They desire to be happy in the world to come, but not to be holy and righteous in this world. They would gladly partake of the joyes of Heaven, but not with condition of forsaking their earthly pleasures.

5. Others there are, a kinde of out-side Chriistians, who lest of the best sort they should bee thought starke Atheists, and prayerlesse miscreants, they are content for the most part to suffer prayers to be read Evening and Morning in their houses, especially upon good dayes, and when they are not too full of worldly businesse. But this holy businesse is performed with such irreverence, coldnesse, and indevotion, perhaps by some inferiour, not of the Master of the family (who is ever the Priest in his owne house) that knowes not how to speake to the present and particular wants, necessities, and occasions of the family. I say, it is done in that formall and fruitlesse fashion, that it may plainly appeare that the spirit of prayer is not in their houses, nor the power of grace in their hearts, but that good and holy prayers are fouly prophaned amongst them, and turned into curses and judgments, serving onely to confirme them in outwardnesse and formality, not with any fervencie, to draw downe blessings from heaven, or to supply their poverty and wants in spirituall things.

6. Lastly

6. Lastly, some unsanctified men there are; who mightily deceive even true Christians in this point of prayer. 1. They are such as either have beene brought up amongst good Christians, and godly exercises; and so thereby like those which walke much in the Sunne, though about their businesses, yet receive some swarthinesse thereby, by often hearing and observing others, and being sometimes put unto practice themselves, grow into a habit of honest praying, though it bee but by rote, and without feeling and power on their owne parts.

2. Or they may be formall professors, who for the time of their temporary faith and profession, and while their joy in the Word, and love to the Ministers, stirre up some sudden and superficiall flash in the heart; may sometimes make a faire and goodly shew this way; but in them worldly occasions, time, temptations, feare of being reputed too precise, &c. will easily interrupt and waste all zeale, ability, and exercise in that holy affaire. But most of all some Ministers may much deceive in this point even the best discerning spirits for a time, if their readinesse and dexterity in prayer be onely taken notice of: For by reading books of feeling, sanctified, and conscionable divinity, by imitating those who are truly zealous in prayer, and by applying themselves to give satisfaction, and winne the opinion of some godly Christians, upon whom they specially depend for advantages, reputation, and by-respects, they may competently and cunningly furnish themselves, with a formall method, and outward forme of sincere and sanctified

Whatsoever
outward good
work the child
of God can doe
by grace, the
same may a wic-
ked man doe
thorough pride,
as conceive a
prayer, &c.
Perkins upon
the Sermon in
the Mount,
pag. 104.

* Fervencie in
prayer of three
kinds.

ted prayer ; and they may give artificiall life and action unto it in the delivery : As we see Orators doe to their inventions. O the depth of hypocrisie, and the thousand windings, turnings, and deceits of mans sinfull heart ! These may seeme outwardly more fervent in prayer than some of Gods faithfull servants. * In which point, lest we be deceived, let us conceive three kinds of fervencie, and three kinds of coldnesse. There is,

1. A naturall fervencie. Some men out of their stirring and quicke temper and constitution, utter and deliver things with much heat, life and passion.

2. An artificiall fervencie, when men by art and industry learne and labour to animate and enliven their conceits and words, with pleasing, fit, and moving action.

3. Spirituall fervencie, when a sacred flame and holy zeale is kindled in the heart and affections, by Gods sanctifying spirit, whereby a man doth feelingly and powerfully, with sense, experience, and conscience, throw out the longings and fervent apprehensions of his heart. This last is peculiar to the Christian, the other may be found in unsanctified men.

There may also bee conceived three kinds of coldnesse :

1. Of discretion ; out of which a man may be soft and sober in speech, but weighty in his actions, and powerfull in his exhortations.

2. Of complection ; when a man sanctified and zealous in heart, and yet by reason of his naturall indisposition,

indisposition, and coldnesse of constitution, cannot expresse himselfe outwardly, with halfe that zeale, heat and fervency as he doth desire.

3. Of ungraciousnesse ; when a mans soule is so frozen in the dregs of sinne, that he is fearfully possesst with a dulnesse and benumbednesse of heart, with deadnesse and drowynesse of spirit. Now certaine it is, that some unregenerate men by the aid and power of naturall and artificiall fervencie, may outwardly carry a fairer shew of zeale in the delivery of their prayer, and other holy instructions, than some sanctified men, who by their naturall indisposition and coldnesse of complection, are hindered from expressing outwardly all the holy gracious heat that lies hid in their hearts. Thus farre, and in these cases the state of unregeneration doth commonly partake of prayer : But that holy grace and powerfull spirit of prayer which ever followes saving faith, and doth sweetly sustaine the hearts of all Godschildren in the greatest distresses, is another kinde of matter.

True Christians doe not onely make conscience of prayer in publike assemblies, with the congregation of the Saints, and in their private families at home ; (for thus farre hypocrites and unregenerate men may be drawne :), but they have also many earnest and hearty groanings, many deare and precious conferences, much sweet and comfortable communication with their gracious God in secret. Nay, and besides their devotion at publike prayer, their care in praying with their families, and their zeale in private prayer betwixt God and them-

themselves, even in company, *Nehem. 2. 4.* and amid the affaires of their calling, they have many sudden and fervent ejaculations, upon every stirring of sinne, and lesser aberration in their thoughts, words, or carriages. They have many broken sighs, and spirituall sallies, darted out suddenly, and borne of the present occasion, whereby with an inward and invisible fervencie, they burne up the sudden sproutings of many secret lusts, they repell the hasty assaults of many sudden temptations and enticements, abandon and abominate many fearefull thoughts starting up in their hearts, before they be aware, which for their horriblenesse and hatefulnessse, they are ashamed to utter to others. They have many secret, sudden, and invisible springings and liftings up of the heart in praises and thankfulnessse, upon the receipt and sense of every blessing and mercy, even for comfortable thoughts which come into their owne hearts, for gracious speeches which proceed from others, for many remarkable passages of Gods providence, and blessings in their ordinary businesses and affaires of their calling, &c.

Now to these two latter branches and practises of prayer, to wit, in secret betwixt God and a mans selfe, with many zealous wrestlings, and holy importunities, for removall of corruptions, and supply of grace; and within a mans owne heart, abroad in company, or amid his businessse, as occasion and necessity is offered, with many sudden fervent ejaculations to the throne of grace, with many earnest deprecations, and praisefull exultations of spirit, extemporall, and occasioned by
outward

outward occurrences, or other seasonable objects, offered either to the minde or eye: I say to those two practises of prayer, in a feeling and a fruitfull manner. Unregenerate men are meere strangers: It may be they may have now and then at solemne times, in set places, perhaps upon superstitious occasions, certaine short formall wishes, but when they come home they are heartlesse, cold, and perfunctory, the off-springs of forme and custome, not of zeale and feeling. It may be now and then they may catch a prayer booke into their hands, when they have nothing else to doe, upon some drouisie melancholicke day, when some grievous crosse or affliction is upon their family, when the Sacrament is towards, &c, and there they may pōst over some certaine prayers with artificiall action; but to doe this with inward feeling and power of the spirit, or especially to be able to powre out the soule in private before God, with true sense of spirituall wants, and of the weight of corruptions, in that forme and phrase which groanings and meltings of spirit doe intimate and frame, is above the ordinary reach and straine of the state of unregeneration. If so be an unregenerate man being urged and moved by the Ministry of the Word, to this holy duty of private prayer, and particular conference betwixt God and himselfe, should set himselfe to it for some few turns, he could not possibly for his life hold out and continue. "For either praying will make him leave sinning, or sinning will make him leave praying. Either hee will so turne Christian, and be happily endued, acquainted

Note.

and exercised with the precious grace of prayer, or else he will fall backe to prayerlesnesse, a wretched marke of a gracelesse man. For hearty prayer unto God in secret, cannot possibly spring from a heart that maintaines & nuzles in it selfe noysome lusts, grosse hypocrisie, hatred to bee reformed, some secret sweet sinne, or a purpose to goe on in any lewd course. A set holy conference and conversing with God in private, and a delightfull continuance in any one knowne sinne, cannot consist and stand together. They are incompatible, incapable, and impatient of society and cohabitation. A mans prayer is to no purpose, if he have a purpose to lie in any sinne against his conscience. And what heart or hope can he have to continue in prayer unto God, time after time, which still in the meane time doth willingly and wilfully, with greedinesse embrace and snatch at all occasions; to re-infect and pollute againe his soule in the sensuall pleasures of his sweet sinne. Certainly his continuance in sinne will quickly make him weary of praying, for he will be ashamed to open his mouth unto God, or to lift up his eyes unto Heaven, sith he sees cleerly, and his owne conscience tels him, that he but dallies and dissembles with that Almighty Majestie, before whom he stands. For whereas a little before in his prayer he promised obedience and reformation, presently after performes nothing but rebellion and contempt; and whereas he desired to bee purged and pardoned by the bloud of Christ, when he comes once into his old company, or is by any occasion tempted to his former vanities,

vanities, pleasures or profits, hee presently treads under foot that precious bloud as a vile thing, by his willfull, resolute, and delightfull running into the same sinne. That saying of David doth quickly coole, and quench in him, all affection to prayer, *Psal. 66. 18. If I regard wickednesse in mine heart, the Lord will not heare me.* So that especially the unregenerate man faints and failes in this point of prayer, to wit, in powring out his soule in private before God, with groanings and fervencie. But the childe of God, who is sanctified by a sound and saving faith, and by the power and vertue thereof assured that God doth love him, and will grant his request, is excellent, and fervent, well acquainted, and much conversant in this most holy and comfortable exercise of private prayer betwixt God and his owne soule: He esteemes it, and layes hold upon it as the surest and safest Sanctuary in all his distresses. His heart is sweetly endeared unto it, as the worthiest and noblest jewell of all his spirituall endowments. His heart would even burst for heaviness, amid the variety of prophane and hellish vexations and cruelties, were it not still revived, sustained, and refreshed by an hearty and holy conference with God, and with committing his cause, and casting himselfe upon his providence by prayer. There is not a Christian but he is now and then raged against by the world, roared at by Satan, railed upon by prophane men; not onely great men, and those that sit in the gate, doe insolently trample upon his innocency, but even drunkards and base companions rent and teare his good

See *Isa. 9. 3.*
Jam. 5. 16.

name with lies and slanders, and lay things to his charge many times which he never did, hee never knew. Now in this and the like cases recourse unto God by prayer doth ease his heart with joy unspeakable and glorious. When he heares what false tales and hatefull lies are wickedly devised and spread abroad of him, what cruelties and disgraces are plotted against him, he presently casts downe himselfe before the throne of grace, as did *Hezechiah* and *David* in like cases, *2 King. 19. Psal. 7.* and there he receive such a refreshing heat of sound comfort, that the whole Sea of malice and bitterness which that roaring Dragon throwes out of his mouth, or all the poysonous spight of scornfull prophanenesse can never overwhelme or quench. He is there certified and satisfied by heavenly inspirations, (for heavenly inspirations from above, and our hearty groanes, and holy desires ascending up, are as so many Angels of entercourse and commerce betweene God and us) I say he is there assured that all his sufferings and wrongs for Christs sake, adde weight and glory to his crowne of life, and that at length in despite of all contrary power and policy, *His righteousness shall be brought forth as the light, Psal. 37. and his judgement as the noone day.*

Againe, when the true Christian is overtaken with any infirmity by the rebellion of the flesh, or dragged by the violence of temptation, into some scandalous sinne, he would not want the use and aid of the spirit of prayer for any worldly treasure. For after any such fearfull fall or relapse, he finds himselfe

himselfe presently in a very wofull and heaueie case; for he hath thereby turned from him Gods favourable countenance, diuine protection, the guard of Angels, and the good will of the creatures. God may iustly upon it call him to a reckoning for all his former rebellions, draw his secret hatefull pollutions into the sight of the Sunne, and be reuenged upon him in the open view of the world, for his most hidden abominations. He sees besides, that by this sinne he hath weakned and wounded many particular graces in himselfe, inward peace, spirituall joy, cheerfulness in godly exercises, confidence in prayer, zeale in reuolving others, boldnesse in his wayes: These things I say the childe of God sees, and feels, and feares, after a relapse or new fall into sinne: Now in this case the comfortable grace of prayer is more worth unto him than the whole world: Hee presently falls into his groanes and sighs, and strong cries, for reconcilment and restitution into Gods favour. Hee dare not many times for his life stirre from the place of his guiltinesse, untill hee have throwne downe himselfe before the Majesty of God, and by the power of prayer laid hold upon his mercy seat, wrestled and strugled with him for a new blessing, for remission of that sinne, and so by consequent for the returne of his favourable countenance, re-acceptance under the wings of his protection, remouall of his judgements, and restitution to former peace of conscience, inward joy, and all other comforts of godlinesse. And by the grace of God his faithfull and fervent prayer preuailes for the attainment of

so great mercies, and for the accomplishment of so excellent things, being joyned with sound repentance, true hatred, and a resolute purpose against that sinne for afterward,

Infinite moe are the blessed fruits and employments of this holy grace of prayer, in the whole course, and various passages of a Christian life, which no unfaithfull man doth, or can possibly know, feele or enjoy. The spirit of prayer doth worke in the heart of a sound Christian many secret exultations, spirituall ravishments, strong, though silent cries, *Exod. 14. 15.* passionate meltings, unutterable groanes, zealous longings, which are riddles, and ridiculous to prophane men, but the Paradise and prerogative of Gods children. This blessed spirit of prayer stirred powerfully in *Hannah*, when she spake in her heart, moving only her lips, her voyce being not heard, *1 Sam. 1.*

This spirit possessed *Hezekiah*, and the Prophet *Isaiah*, the sonne of *Amos*, when they cryed to heaven in their prayers against *Sanecherib*, *2 Chron. 32. 20.* Such was the heat and fervencie of their hearts, that their suits and supplications pierced the heavens, and presented themselves with an holy importunity, and humble violence in the presence of God.

This spirit of prayer set such an edge and ardencie upon *David's* affections, that his soule opened it selfe with an unsatiable greedinesse after grace, *as the thirsty land*. The earth wee know being scorched with a long drought, doth open it selfe with rifts and crannies, and greedily gapes towards Heaven,

Heaven, as though it would devour the clouds for want of moisture. A semblable spirituall thirst riseth in the heart, throughly heated with the zealous stirrings of the spirit of prayer.

This so melted the hearts of the Israelites, *Lam. 2. 19.* that they *powred out their soules like water*, before the face of the Lord. To conclude the point, the gracious spirit, and spirituall grace of prayer, doth many times make requests in those hearts which are *sanctified by faith, Rom. 8. 26. with groanes and sighs, which cannot be expressed*, and is ever a certaine and infallible marke of a sound and saving faith.

10. Tenthly, comfort in distresse, joy in tribulations, glorying in afflictions, give notable testimonies and assurance of a justifying faith. *Being justified by faith, faith Paul. Rom. 5. 1. &c.* besides peace with god, acceſſe unto his grace, hope of his glory: *We also rejoyce in tribulation, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* By the power of this faith the Apostles, *Act. 5. 41.* Rejoyced that they were counted worthy to suffer rebuke for his Name. Untill a man have made God his Patron, rent his earthly and groveling affections from worldly pleasures, cast himselfe with humility, patience and contentment upon divine providence, committed his soule unto him, *as unto a faithfull Creator*, which hee cannot doe for his life, untill by the hand of faith hee hath laid hold upon the Crowne of life; I say untill then hee cannot finde true and sound comfort in his distresses. Then only

The tenth
marke of sa-
ving faith.

is the soule armed against all adversary power, able to crush and countermand all crosses and contradiction, when it hath sweetly and strongly reposed it selfe upon the comforts of Heaven, and the joyes of another life. If wee fasten our affections to any earthly excellencie, they will still be in torture, anguish and despaire, as it shall vanish, alter, or die; but if once we plant our refuge above, and our comfort in a sweet fruition of God, and a feeling apprehension of his presence, it will easily overmatch any worldly sorrow, hold out against the ruines both of Heaven and Earth, being infinitely above all casualties, and utterly without all uncertainties. This happinesse cannot befall any unregenerate man, because without faith hee cannot bee assured of any better state after this life than he presently enjoyes.

And therefore when he is mainly crossed in his worldly courses, he is utterly cast downe and comfortlesse. It may bee while chiefe carnall contentment is not shaken or hazarded; while hee may freely enjoy his sweet and darling sinne, hee will hold out reasonable well against other miseries and afflictions; but if once he be crost in the crowne of his worldly comforts, and in that particular which he makes his heaven upon earth; hee is presently out of the world as they say, and weary of his life. Hee is heartlesse and hopelesse in matters of heaven, and therefore when his earthly stay is gone, he stamps and teares his haire, hee raves and rages like a forlorne and comfortlesse wretch: For example; the covetous man can well enough wade thorow

thorow other crosse, while he hath the wedge of gold to gaze upon ; but deprive him of that, and how neare is hee to madnesse, making himselfe away, despaire, or some other hell of discontent ? The ambitious man, while hee glisters in bravery and precedencie, can make a shift to scatter and disperse the mists of melancholy, and inferiour vexations, but turne him out of his golden fetters of grearnesse in the world, and hee hath no joy in the world ; he rather makes choice of any confusion, than discontinuance from honour and high place. See *Haman* crost in his expectation of worldly respect, *Hest.* 5. 13. And *Latomus*. Thus there is no comfort in crosse unto faithlesse men : Every kinde of affliction stings him, but if it light upon their chiefe worldly comfort, it even stabs them to the heart ; but if upon their minde, it turnes them as it were into hell upon earth : For what more raging torment can there be, than the biting of a guilty conscience, without the balme of faith ? *The spirit of a man will sustaine his other infirmities, but a wounded spirit who can beare.* Blessed then is the precious grace of faith, which after it bee once planted in the heart, puls out the sting of every crosse and affliction that befalls the true Christian, and sweetens all their bitteresses, with the onely attention, and certaine expectation of future glory. It alone can turne the tremblings and terrours of conscience into triumphs ; the scoffes and slanders of a spightfull tongue, into a crowne of comfort ; losse of friends or goods, into a longing after everlasting riches, and the company of the Saints ;
weaknesse

Theater of
Gods judge-
ments, pag. 91.

weaknes of body, and want of wealth, into strength of soule, and plenty of spirituall graces. What torrent of finite & worldly crosses can swell so high, which the hand of faith clasped about an immortall Crowne, cannot divert or drie up? What bitterness, what gall can spring either out of the bottome of hell, or out of the depth of a prophane scornfull heart, which the sweet fruition of spirituall comforts by the power of faith cannot digest? This assures the childe of God amid his triall and temptation, that never Goldsmith did so watch over his Gold in the fire that it wasted not, as his gracious God tends upon him to give him a comfortable issue and glorious deliverance in due season: That he cast him into the fire of affliction, not to burne and consume him, but to fine him, and make him more orient in his sight; even as the Diamond by often and much rubbing is more bright & beautifull. That this is the beaten path to heaven, which all the glorious Saints have troden before him, and all the sonnes of God must follow him in to the worlds end. That thus he is made conformable unto his head Christ Jesus, and fitted *for the spirit and glory of God to rest upon him*, 1 Pet. 4. 14. *That the Lord will never lay more upon him than he shall be able to beare*; and howsoever *that all the afflictions of this present life, are not neare worthy of the glory which is to be revealed*. That the whole body of the Communion of Saints send out prayers and groanes for his deliverance out of what calamity soever. Such considerations as these being apprehended by the power of faith, doe mightily and seasonably comfort

fort the true Christian in all distresses and afflictions whatsoever. And therefore I make true and sound comfort in distresse, a speciall marke of a saving faith.

But against this point it may be objected:

First, If it be so, that such a deale of comfort be the portion of true Christians, and that in troubles and distresses too; how comes it to passe that good fellowes and prophane men are many times more merry and pleasant in their carriage and conversation than Gods children? and that they can drive away their melancholy heave-heartednesse, their dumps and discomforts, with merry company, pleasant sports, and the revellings of good fellowship, whereas those which you call true Christians, and Gods faithfull ones, by their strictnesse and precisenesse abridge themselves of many worldly comforts, and doe not laugh so heartly, live so merrily, or enjoy the world so cheerfully as others.

Object. 1.

I answer; *There is a way that seemeth right and pleasant to a prophane man, but the issues thereof are the wayes of death. Even in laughing the heart is sorrowfull, and the end of that mirth is heavinesse, Prov. 14. 12, 13.*

Ans.

Unsanctified men take not sinne to heart, they put farre from them the evill day; they make no conscience of their company, and prophane pastimes, *they make a covenant with death, and an agreement with hell*; and therefore no marvell though they rejoyce in the face, make a great busling in the world, and with their boysterous and imperious ruffling, out-swagger and over-top others; but
poore

2 Cor. 5. 12.

See Sydes
Apoll. R. 2.See Wbattley
Redemp. of
tin. c. pag. 62.

poore soules, *their rejoycing is onely in the face, and not in the heart* ; they have smiling countenances, but bleeding consciences. A comfortable heart, and composed countenance, may bee sweet companions, when inward joy and loud laughter may dwell farre enough asunder ; amidst their pleasant sports, and greatest delights, they are many times twicht and stung with inward bitter gripings, and fearfull flashes of hellish torment, especially at the remembrance of their death, *and of the judgement to come.*

It is their property and practice indeed, because they want all inward and sound comforts in their miseries and afflictions, to flie unto outward mirth for ease and refreshing, and to remove the discomforts of their hearts by worldly delectations. So *Saul* called for musicke when he was troubled with an evill spirit. When *Cain* was cast into the hell of conscience, his nephew *Tubal* was faine to invent musick, that he might have some solace in outward things. To this purpose carnall men when they feeble terrour of conscience comming upon them, and feare despaire ; they use their times, their friends, their familiars, their meat, their drink, with all the pastime can bee devised to rejoyce themselves withall. They cast themselves into merry company, that they may put away their dumps, as they call them. But wretched men, for them to run to prophane playes, tastelesse sports, outward mirth, merry company, to drive away melancholy and heavie-heartednesse for sinne ; “ Is as if
“ for the cure and remedy of the tooth-ach, a
man

" man should knock out his braines; or when he is
 " stung with a Waspe, should rub the sore with a
 " nettle; or as if a foolish patient, when he feelles no
 " ease by Physick, should run to witchcraft; or as if
 " a man would cure a sore finger by cutting off the
 " arme; or as if he would cure the blemish of the
 " eye-sight, by pulling out the eyes; or as if hee
 " would quench thirst by giving poyson to drinke;
 " or as to save a man from drowning in a boyste-
 " rous tempest, he would cast him out of the boat
 " into the Sea: Remedies farre more poysonous
 and pestilentiaall than the malady, for they either
 plunge them deeper and more desperately into
 the dungeon of melancholy, or else draw onely
 over a skinne, that the sore may rankle and fe-
 ster under more dangerously. Thus though they
 flerre in the face, and looke bigge in the world,
 certaine it is there is no sound comfort, or *inward*
peace to the wicked: And while they procure carnall
 contentments for their mournfull soules, and la-
 bour to uphold their hearts with outward mirth,
 and sinfull pleasures, they apply a venomous plai-
 ster to their sore, drinke strong and ranke poy-
 son for a medicine, and prop up their roofo with
 burning fire-brands. It is not so with the Saints of
 God, and those that are sanctified by faith. They
 have indeed (and in that respect are blessed and
 happy) many motions, causes and occasions of
 sadnesse, which good-fellowes are not acquainted
 with, or take to heart. They are many times trou-
 bled and distressed in their thoughts with their
 owne sinnes, with the sinnes of others, with the
 iniquities

See Prov. 3. 17.

Were it not for
 siane, what
 should make
 sad the heart
 of a Christian?
 See Chrysost.
 Hom. 4. ad Ro.
 An pag. 63

iniquities of the times, with the afflictions of the Church, with doubts about some case of conscience, which by reason of the present occasion is to be suddenly resolved upon, with care for a right and conscionable discharge of the duties of their calling: For some secret temptation or enticement suddenly suggested, for some wicked thoughts arising in their hearts, or some prophane, offensive or unprofitable speech, which hath unadvisedly passed him; or other gestures or actions which may bee scandalous. But sadnesse and solemnnesse in these cases, and for these causes, begets in their heart joy unspeakable and glorious, inward peace, and heavens of comfort; whereas prophane reveling, and sinfull delights, breeds melancholy in the minde, heaviness in the heart, *and the worme that never dies*, in the conscience of wicked men. Is not that sorrow a thousand thousand times more sweet, which is intermingled with glimpses and infusion of heavenly light, and endless joyes, than that joy which is mixed with the gaule of guiltinesse, and flashes of hell fire? The unhallowed disports, and loud laughers of prophane men, are musicke for hell, and the devils wakes. But every teare of a true Christian heartily and seasonably shed in Gods cause, or for his owne corruption, is farre more worth than a Kings ransome, for the Lord preserves that in his owne bottle, as a jewell of Heaven. Let no worldling then bragge of his mirth, or godly man complaine of his mourning sorrow; *For hee that sows in teares shall reape in joy*. And he that hath his heaven of worldly pleasures here,

here, shall be sure of his hell of endlesse torments hereafter. Besides, this is a speciall priviledge of Gods childe, that though all the world should forsake him, and he should be mainly crost in his chiefest earthly contentments, yet this one conceit of his being an heire of heaven, and in Gods favour, doth infinitely more comfort him, than all outward mirth, or the soveraignty of the whole earth can refresh a distressed worldling. Let no man then plead for the pleasure of good fellowship, for *there is no peace, saith my God, to the wicked.* Let no man take offence at the outward troubles of the Christian, for *the end of that man, whosoever he be, is peace.*

lsa. 57. 21.

It may be objected secondly, that many wicked men, which have not so much as a shadow of saving faith, no sparke of grace, or any taste of the true feare of God, are sometimes very bold, fearelesse and confident in great distresses, sore afflictions, and intollerable tortures, and therefore it seemes they carry comfort and cheerfulness in their hearts, which begets such strange patience and confidence in their countenance and cariages.

Object. 2.

Answer; That confidence in afflictions and vexations which appeares in the countenances and cariages of unsanctified men, doth not spring from any true and sound comfort in the heart, or from the blessed inspiration of Gods holy spirit, as it doth in faithfull Christians, but from other odde causes, or false grounds.

Answe.

1. In some, from an affection of an opinion of undauntednesse of spirit, and high resolution. It is reported

reported of an Irish Traitor, that when he lay in strange anguish on the wheele, an engine of cruell torture, with his body bruised, and his bone broken, he asked his friend whether he changed countenance at all or no; so caring as it seemes more for an opinion of desperate manlinesse, and unconquerablenesse of his tortures, than for the most cruell and extreamest renting and vexation of his body.

2. In some, from a conceit of the morall goodnesse of their cause for which they suffer. But this patience proceeds not from any instinct of Religion, but from the power of morall vertue, and such may bee called morall Martyrs. There were many of them anciently among the heathens. It is storied of a certaine Captaine, who had long manfully and worthily withstood *Dionysius* the Tyrant in defence of a City, that he sustained with great patience and height of spirit, the mercilesse fury of the Tyrant, and all his cruelties. First, the Tyrant told him, that the day before he had caused his sonne, and all his kinsfolks to bee drowned: The Captaine looked bigly upon him; but answered nothing but this, that they were more happy than himselfe by the space of one day. Afterward he caused him to be stripped, and by his executioners to be taken and dragged thorow the City in a most barbarous and hatefull manner, cruelly whipping him, and besides, which is the utmost and upshot of indignities, throwing at him outragious and disdainfull speeches: Notwithstanding all which, the Captaine as no whit dismayed, shewed

a constant and resolute heart; and with a cheerfull and bold countenance went on still, loudly recounting the honourable and glorious cause of his death, which was, that he would never consent to yeeld his Countrey into the hands of a cruell Tyrant. Such power sometime had morall vertue, and love unto an honest cause, to hold up the hearts of heathens, amid most exquisite paines, and bloody tortures.

3. In some, this confidence in distresse doth arise out of a desperate hardnesse of heart. It is to be seene in some notorious malefactors; whose hearts, a long continuance in prophane villanies, a furious pursuit of blood and outrages, and the just curse of God upon them, hath so enfrozen and emmarbled, that they are senslesse & fearlesse of whatsoever can befall them. So that though they be to passe thorow the streets as spectacles of shame and miserie, as hatefull monsters, and the reproach of mankind, to be throwne into a dungeon of darknesse and discomfort, and there to be loaden with cold irons, coldnesse and want; from thence to be hurried to the gallows, that shamefull and much abhorred place, from which, without extraordinary repentance, they are immediately to fall into the fiery Lake; yet I say for all this, out of a desperate hardnesse of heart, they seeme still to be in heart, and beare themselves very boldly and confidently in their countenances and cariages. O the bottomlesse and unfathomed deceits of our corrupt hearts, and the murtherous furie of the malice of hell!

4. In some it may springe from false grounds, or groundlesse perswasions of being in Gods favour, and the state of grace. And this may be sometimes in formall Christians, in the greatest of distresses, upon their death-beds : Out of consideration of their former life, which hath not beene stained with any great notoriousnesse, or infamous sinne : Out of their inveterate prejudice, and distaste of sincerity, as of too much precisenesse, and perhaps by the unseasonable comforts of some unskillfull, and unsincere Minister, which minister comfort unseasonably, or the like, in that last extremity, (the Lord not revealing unto them the unsoundnesse of their spirituall estate, and the rottennesse of their hopes) they may bee cheerfull and comfortable, but God knowes without any just cause, or true ground. Their counterfeit comfort in this case doth as farre differ from that of the true Christians, as an imaginary dreame of Gold, from reall possession of Gold.

5. In others, a furious misgrounded and unwarranted zeale, an impudent and peremptory conceit, that they suffer in the cause of God, and for the glory of Religion, may beget great boldnesse, resolution and cheerfulnesse amid the terrors of death, and in the presence of their torturers and executioners. This unhallowed fury possessed many heretikes of old upon this false ground ; the Donatists in the fourth Century after Christ, suffered death most couragiously. And so likewise did the Heretikes called *Euphemites*, which for the multitude of their supposed Martyrs, would needs be

be called *Martyriani*. It appeares also in Histories, that Turks, and Tartars, and Moores, both fight and die most resolutely, for the blasphemous opinions of *Mahomet*. And how the Assassins, that were a sect of desperate cut-throats, which would adventure desperately to dispatch whomsoever their Generall would command them to murder, died oftentimes most constantly, and with undauntednesse of spirit; and this they accounted a speciall point of Religion. But especially at this day the Popish Pseudomartyrs, indeed true Traitors, are starke mad with this superstitious rage. They first drinke deepe of the empoysoned Cup of the abominations of the whore of Babylon, who is her selfe already drunke with the bloud of Saints, and with the bloud of the Martyrs of Iesus; and then they grow fierce and furious in greedinesse and thirst after the temporall bloud of Kings, and of whomsoever withstands their accursed superstition, by plotting, and many times acting treasons, Parricides, empoysonings, ruines of whole Nations, blowing up of Parliaments, barbarous massacres, and a world of bloody mischiefes, which cast a shame and staine upon the innocencie of Christian religion; and also after the spirituall bloud of soules, by infecting and empoysoning them with their doctrines of devils: At last they come to Tyburne, or some other place of just execution, and then they will needs beare the world in hand, they are going towards Heaven to receive a Crowne of Martyrdome. They will seeme already to triumph, to contemne tortures, to trample upon the tribu-

A Brownist told Mr. M. and others, that he had more comfort after his forbearing our assemblies, and abstaining from hearing the Word with us, than ever he had before. A lightning of Satans Angelicall glory might flash in his heart.

nals of justice, to kisse the instruments of death, in signe of blessings presently to be enjoyed, to throw out many resolute and rejoycing speeches among the people, as though they had one foot in heaven already, when alas poore blinded and misguided soules, in this wilfull and desperate abandoning their lives, upon a groundlesse and gracelesse conceit, that they shall purchase a Crowne of Martyrdome; they are like a poore wretch, which lying asleepe upon the edge of an high and steepe rocke, dreames that he is made a King, attended with a glorious traine of Nobility, furnished with sumptuous Palaces, and stately building, enriched with the revenewes, Soveraignty, and pleasures of a whole Kingdome, but upon the sudden starting up, and leaping for joy, falls irrecoverably into the mercilesse devouring Sea, and so in lieu of his imaginary Heaven and happinesse, kills himselfe, and looseth that little comfort he had in this miserable life. That accursed and damned paire of incarnate devils, the English *Fawkes*, and French *Ravilliac*, the one after that in the Popes cause hee had embrued his hands in the sacred blood of a King. (for by his murderous hand, the royall blood of the late French King, is yet fresh in the streets of *Paris*) the other after hee had done his best, or rather his worst, to blow up at once the glory power, wisdom, the Religion, peace and posterity of the most renowned and victorious state under the Heavens, were both prodigiously bold, confident and peremptory. But was this courage thinke you, inspired into them by them by the *Lion*

of

of the tribe of *Inda*, already triumphant in the Heavens, or by that roaring Dragon of the bottomlesse pit? A man of an impartiall understanding and discerning spirit, would scarcely with a clearer demonstration of the truth, and Orthodoxnesse of our Religion, than to marke the difference of the ends of our blessed Martyrs in *Queen Mariess* time, and of those Popish traitors which are sometimes executed amongst us. They seeme both bold and cheerfull towards their ends, but in the Pseudo-Martyrs at Rome, it is so enforced, formall and artificiall: Their prayers are so unhearty, plodding, and perfunctory, their carriage so unlike the Saints of God, and without those feeling elevations of spirit, which are wont to fill the soules which are ready to enter into the joyes of Heaven, that a man seen into the mystery of godlinesse, and acquainted with the power of sanctification, may clearly see their comfort in these cases to be of no higher straine than morall resolution, and strong conceit of heresie can reach unto. It is otherwise with the true Martyrs of Iesus, that have their innocent blood spilt by the purple whore of *Rome*, as we may see and feele in that glorious Martyriologie of our Saints which were slaughtered in *Queene Mariess* time. They had such an holy and humble Majesty in their carriages, such a deale of Heaven, and sober undauntednesse in their faces, such spirituall ravishments and joyfull springings in their hearts, such grace and powerfull piercings in their speeches, such zeale and hearty meltings in their prayers, such holy triumphs, and heavenly

exultations amid the flames, that it was more than manifest both to Heaven and Earth, to Men and to Angels, that their cause was the cause of God, their murdurer that *man of sinne*, their blood the seed of the Church, their soules the jewels of Heaven, and their present passage the right and ready way to that unfading and most glorious Crowne of Martyrdome. That which in fiction was fathered upon father *Campion*, was most true of every one of our Martyrs; that every man might say with heavie heart that stood by; Here speaks a Saint, here dies a Lambe, here flowes the guiltlesse blood.

Thus you have heard what counterfeite comforts, what false causes, and sandy foundations there may be of boldnesse, confidence and cheerefulness in miseries, afflictions and distresses. But the comfort which in these cases springs from a sound and saving faith, is ever true and sure, of a sober and sanctified temper, enlived with the holy warmth of the light of Heaven, mingled with a true taste of everlasting pleasures, supplied continually with fresh streames, from the bottomles and boundlesse Sea of all and endlesse comforts. It is not enforced, formall, artificiall, furious, desperate, misgrounded, ambitious, in the face onely, or for a spirt, such may be found in reprobates. It were nothing worth if strangers might meddle with it; if men, or devils, or the whole world could take it from us: If it were sustained onely by any created power, or arme of flesh. This pearle, this jewell, is of an higher price, and more noble stampe, than the state of unregeneration

can

can possible purchase or comprehend. It hath its seat, a sanctified soule ; for its fountaine, the spirit of comfort ; for its foundation, the favour of God ; for its warrant, the promises of *Amen, that faithfull and true witnesse* ; for its object, a Crowne of immortality ; for its continuance, the prayers of all the Saints ; for its companions, a good conscience, *inward peace, joy in the Holy Ghost* ; for its end and perfection, *fulnesse of joy, and pleasures at Gods right hand, for evermore*. In a word, the Christians comfort in distresse, rising from an assurance of Gods favour through Christ, and of everlasting happinesse, by a true and fruitfull faith, doth as far differ from all the vaine and counterfeit comforts, the unhallowed and groundlesse confidences of what unregenerate men soever, as the reall possession of Gold, from an imaginary dreame of Gold : As the true and naturall grape, which fills and glads the heart, from the painted grape, that onely feeds the eye : As the apples of *Eden*, from those of *Sodom*, which being faire to the sight, if touched doe turne to dust in the hand : As a strong and mighty Oke, rooted deeply in the earth, which no storme or tempest can displant or overturne, from a staffe or stalke stucke lightly into the ground, which every hand may snatch away, or blast of wind supplant and overthrow.

Thus farre of the marks and notes of a sound and saving faith, by which if a man bee disposed, and set his heart to it, he may easily see, and clearly judge, whether hee be endued and sanctified with a true and justifying faith, or foully deceive his

Markes of difference betwixt saving and temporary faith.

Ezech. 18. 27.

Jam. 2. 10.

Ezech. 18. 10.

&c. 13.

Math. 5. 19.

Si confitererimus Christo qui est iustitia & in nobiscum vivimus & secundum iustitiam ambulamus & secundum iustitiam vivimus, surrexit nobis Christus ad justificationem nostram, si vero nondum deservimus veterem hominem cum actibus suis sed in iniustitia vivimus, audco dicere quod nondum resurrexit

*nobis Christus ad justificationem, nec traditus est propter peccata nostram. Si enim hoc credo, quomodo illud amo, pro quo ille pertulit mortem? Si hoc credo, quod ille ad justificationem meam surrexit, quomodo in iniustitia placeo? Iustificatus ergo eo Christus tantummodo, qui novam vitam exemplo resurrectionis ipsius susceperunt, & velut in iniustitia, atque iniquitatis indumentis velut causam mortis & peccati, &c. Orig. ad Rom. qu. 4. cap. 4. * Viri ergo propositum peccandi, ibi fiducia misericordie exaltat, August.*

owne heart, about his spirituall estate, in contenting himselfe with some false faith, or that which is insufficient to salvation. Yet because a temporary faith may goe farre, makes a goodly shew, and deceives thousands, I will single it out, and set downe some markes of difference in speciall and particular betwixt it, and saving faith, though all the former marks delivered before, distinguish a justifying faith from all other kinds of faith whatsoever.

1. First a man sanctified by saving faith will suffer no sin to raigne and rule in him, he will not lie, and live with delight and willing consent in any one sinne whatsoever, though never so pleasurefull profitable, or respectfull in the world. *Whosoever is borne of God sinneth not*, (on this fashion) *neither can he sinne, because he is borne of God*, saith Iohn, 1 Epist. 3. 9. that is, with purpose, pleasure, and perseverance: * Hee doth not walke or lie in sinne, hee doth not serve and obey it. The reasons are;

1. *The seed of God remaineth in him*, 1 Ioh. 3. 9. that is the holy spirit by a sacred and sanctifying power, doth wound the head, and breake the heart of sinne, doth so farre master and subdue it, that it beares no more sway and soveraignty over him. By his holy fire he burnes up a mans lusts; and blowes up the holds of his sweet sinne; and wrests the

Scepter out of the hands of naturall corruption, so that there is no reigning and domineering of sinne in a sanctified man.

2. *He that hath his hope*; that is, which by a lively faith groweth into assurance and certaine expectation of seeing God, *purgeth himselfe as hee is pure.* Every man must be a Puritan in this sense, if hee will bee saved. Hee must pull the reines out of the hands of sinne, and suffer the power of grace to waste and consume his rebellious corruptions.

1 Joh. 3. 3.

3. Hee hath *respect to all Gods Commandements*: *All his lawes are before him*, as David speaks of himselfe, *1 sal. 18. vers. 22, 23.* And therefore hee doth not nourish and nuzle willingly and delightfully any sinne in his heart and life, against the light of his conscience, and sight of his Commandements. Hee may sinne of ignorance, yea, of knowledge, and with some kinde of willingnesse too somtimes, for I take the place in *Iohn* not to bee understood simply of the act of sinning, but of the tencur, course, and race of mans life; so that he doth not lie continue and delight in any one sinne: He doth not suffer it to reigne and rule in him, it doth not keepe him in bondage or slavery to his lusts, *for the seed of God*, his sanctifying spirit, and the power of grace *remaine in him*; which narrowly watch over the rebellions of the flesh, and stand at staves end with every corruption: And if at any time he be overtaken with some infirmitie, or by the furious craftinesse of Satan, and the sinfull insinuation of his owne flesh, be dragged backe to some old sinne of his unregeneration, they never suffer him to be

at

at quiet, or enjoy himselfe, untill by groanes and sighs, and strong cries, hee hath turned the mercifull Sun-shine of Gods favourable countenance towards him againe; untill hee hath deprecated his judgements and curses due unto that sinne; untill he be received againe under the wings of his protection, and resolved upon a more zealous and sanctified carriage afterwards. And untill by humiliation, repentance, and breaking his heart, he hath dismissed that, and all other sinnes with more speciall loathing and detestation. This power then and privilege then hath saving faith in every man, whose heart it hath fully possessed, and thorowly sanctified, that it de-thrones, throwes downe, and discepters sinne from its former raigne and Sovereignty. It inspires the true Christian with a gracious resolution, never more to give any quiet harbour, or delightfull entertainment to any one sinne, against any of Gods Commandements. And if he fall vpon infirmity, it presently begets a thousand times more griefe and sorrow, than the pleasures and sensuall sweetnesse of the sin was worth, and furnishes him with more care, watchfulnesse, zeale and forwardnesse, for the time to come afterwards.

But the former professor, who contents himselfe with a temporary faith, and hath no more sanctification than the power of it can conferre upon him, is many times discernable and scandalous by one outward grosse sinne or other, as worldlinesse, swearing, uncleannesse, ambition, Sabbath-breaking, prophanenesse, opposition to sincerity and true

true Christians, or the like. Or if he be carefull to remove such notorious and infamous sinnes, from the sight of the world, and out of the eyes of men; yet most certainly hee ever retaineth, yea, maintaineth in himselfe one sweet sinne or other, perhaps lesse markable and more secret, (both wittingly) because hee may know and willingly, because he refuseth to obey against some one Commandement.

And commonly hee makes no conscience of lesser sinnes, and smaller offences, as idle jesting, gaming, smaller oaths, lesser bribes, &c. but rather gives allowance unto them in his owne judgement, by his owne example, and by bolstring others up in them. And howsoever he doth sometimes out of his worldly wisdom conceale himselfe, and not utter what he thinks in that point: yet hee hath at least a secret dislike and distaste of thorow sanctification, as of too much precisenesse. To say all in a word, saving faith doth banish the use and practice of all grosse sinnes, and breeds at least an hatred, disallowance and resistance of whatsoever frailties and infirmities. But temporary faith cannot possibly bring a man out of conceit with all sinne; it cannot breake the heart of his darling pleasures, or make him take part heartily and entirely with the best Christians, in that holy and comfortable worke of mortifying every corruption, though never so deare and sweet to flesh and blood, which troubles their inward peace, grieves the good spirit, or wounds the conscience. Though by the power thereof he may goe farre in outward

See cle. Pro. 13.
vers. 19. pag 56.

outward reformation, and would gladly be thought to be in the right way, yet somewhat or other is ever behinde, which either for pleasure, or profit, or estimations sake he will not part with; there is some pleasing bosome sinne or other, which if it were possible, hee would even carry with him to Heaven.

See *Prov.* *xi.* *23.*

Jer. *4.* *14.*

A second difference betwixt saving and temporary faith.

2. Secondly, A saving faith doth ever sanctifie the inmost, and most lurking affections, the secret purposes, desires and imaginations of the heart. It at first stirres up, and ever after maintaines that sore and invisible fight betwixt the flesh and the spirit, betwixt the sanctified part of the soule, and the unregenerate. It begets a care and conscience in the true Christian of keeping the last Commandement, which is the surest touch-stone to try the truth, and soundnesse of our conversion; whether it be copper and counterfeit, or currant and substantiall; for it tries the reines, censures and bridles idle, wandring, and impertinent thoughts, the evill motions, lusts and stirrings of the heart, whatsoever they are. Hence it is that the sanctified man hath ever an eye to his heart, and is very much troubled about his thoughts. For he labours that his secret conceits and inward desires be as well approved before God, as his outward conversation and carriage before men: He is as loth and fearfull to offend God, and grieve his good spirit, in his heart, which no mortall eye can see, as in his word and actions, which are open and liable to the censure and interpretation of the world. It goes as much against his heart to commit sinne

sinne in his secret chamber, as in the sight of the sight of the Sunne. Hee knowes full well, and is perswaded in his heart, that without washing the heart there can be no saluation, without the change and chastity of the thoughts, *and truth in the inward parts*, there is no true repentance: *O Ierusalem, saith Ieremie, Chap. 4. 14. Wash thine heart from wickednesse, that thou maist bee saved: How long shall thy vaine thoughts remaine within thee?* If all the world besides should approve and applaud us, if not a man upon earth were able to say unto us so much as blacks thine eye: Yet if our hearts were not upright before God, we were but damnable creatures, hollow-hearted professors, and glorious hypocrites. The true Christian considers this, and submits himselfe to the worke of Gods grace, in sanctifying the desires and thoughts of his heart. Hee hath much trouble and toyle, and indeed a kinde of holy trade in governing the heart, and managing the thoughts, in which the unregenerate man hath no skill. Hee labours to keepe their fountaine pure and cleere, to fetch their warrant out of the Word of God, that they may hold correspondence and conformity to his will; he ever looks which way they tend, that their marke and end be Gods glory, and the benefit of his Church and people. If any thoughts start up in his heart, which are not thus qualified and sanctified, he presently takes them to heart, strives against them, prays against them, repents for them, and is humbled by them. And there is a mystery in this regiment of thoughts, of which it concernes the Christian to take speciall notice,

How to distinguish Satans suggestions from the evill motions of our owne hearts.

M. M.

notice, lest he wrongfully accuse himselfe or Satan, lest hee unnecessarily afflict and torture his owne soule, if they bee none of his owne, or too sleightly regard them, if they be the brood of his inbred concupiscence. It is to distinguish and discern betwixt the devils suggestions, and the evill motions of a mans owne heart. They grow upon us by leisure, from outward objects abroad, or spring out of our memory : But the other breake in upon us abruptly, when wee are wholly full and possessed of other meditations, without occasion given, either by outward occurrents, or former discourse of the minde, and when we little thinke of any such matter. Sinfull thoughts of our owne come upon us enticingly, by allurements, baits, and insinuations ; but Satans suggestions rush in violently, forcibly and furiously, they are throwne into our imaginations like a flash of lightning, with such an unavoidable impression, that they cannot bee prevented by any wit or strength of a man. I have knowne some which have beene fearfully vexed and astonished in heart, with horrible and blasphemous thoughts, which were Satans owne immediate injections, and terrours even to nature it selfe : but when they have beene told and taught that they were none of theirs, and that if they did hate, abhorre, and withstand them, as the pure spight and malice of that fiend of hell, they should never be imputed unto them as their sinnes, but set upon Satans score, who by right is chargeable with them, both for horreur and punishment ; and that even our blessed Saviour himselfe was tempted

tempted in the like manner, but was free from ſinne, becauſe he withſtood the temptation, and repelled the tempter : I ſay, after they have beene thus inſtructed, they have received great eaſe and comfort. Much bleſſed hearts eaſe, and ſpirituall contentment doth accrew unto a man, upon narrow watch over the heart: Much inward peace, ſerenity and joy, is to be enjoyed by ſuſpiciouſneſſe, experience and exerciſe, in diſcovering, repreſſing, and preventing the mutinous and tumultuous ſtirres in the thoughts and imaginations : An holy care and wiſdome for which purpoſe is inſpired onely, and planted in the ſoule by the power of a ſaving faith.

For it is farre otherwiſe with the formall profeſſour, which is no farther acquainted with the myſterie of godlineſſe, and ſecrets of ſanctification, then temporary faith can lead and inlighten him. He may proceed farre in outward reformation, and make a goodly ſhew of Chriſtianity in his words and actions. Hee may outwardly forbear groſſe ſinnes, and performe religious ſervices, and bee an out-ſide Chriſtian without cenſure, exception, or reproofe : But he ever failes in his reſpect and obedience to the laſt Commandement, in his practice hee ſtill approves that devilliſh Proverbe, thought is free. Hee is no body in that great fight for ſpirituall life or death betwixt the fleſh and the ſpirit. He is unſeene and unexerciſed in that troubleſome and inviſible regiment of the commotions and imaginations of the heart. Hee will perhaps ſtartle and make a ſtand at a greiſly prodigion,
thought

thought of treason, atheisme, murder, adultery, blasphemie, usury, oppression, and such like, but ordinarily without any great remorse or checke, he suffers his heart to runne riot into a world of idle wandrings, especially to spend many fresh successions of millions of thoughts, with unwearied pursuit of pleasing error, in the endlesse Maze of earthly-mindednesse, lustfulnesse, ambition, and all passages for the advancement of his temporall happinesse, and attainment of earthly pleasures.

In a word, a man sanctified by saving faith, hath as well an eye to see the thoughts of his heart, as the outwardnesse of his carriage; hee makes his actuall sinnes his outward frailties and infirmities, as bloud-hounds to trace out his originall corruption, and the hidden root of his rebellions, and there he strikes, and wounds, and mortifies. But where the faith is but temporary, there care may be had of words and actions, but the heart is not much medled with. It may perhaps be curious in pruning and lopping the outward luxuriant bowes and branches of sinne, which are an eye-fore to the world, and Scorpions to the conscience; but it wants power to digge unto the root which lurks in the heart and will, to take notice of invisible thoughts, which neither breed disgrace among men, nor as yet sting with sensible remorse.

3. Thirdly, there is one speciall marke of difference betweene saving and temporary faith, pointed at by the spirit of God in the parable of the Sower, and the divers grounds, *Matth. 13. Mark. 4. Luk. 8.* and may be thus thence gathered.

A third difference betwixt saving and temporary faith.

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The temporizing Christian, who hath no more spirituall power, and Christian resolution, than temporary faith can powre and put into him, will not by any meanes passe thorow the pikes for his profession and proceeding in grace. He is not able to endure any hot brunt of strong temptation, great disgrace, worldly opposition, or smarting persecution, for his taking part with true Christians, and the practise of sincerity. While the way is paved before him, and the Sunne shines faire and bright, he will goe on merrily with Gods children, and march forward perhaps with as good shew of courage and undauntednesse as the best ; but if he once meet with some boysterous storme, that beats against his face ; if the world once beginne to lowre upon him for his forwardnesse ; if his way grow rough, crooked and thorny ; if he be raged and railed against for his singularity in sanctification, and persecuted with spight and disgrace for his profession of grace ; he then presently beginnes to flinke and draw backe, to leave his former companions, true Christians, to sinke or swimme ; he forsakes them, and flies from them, as from the ruines of a falling house. For it is ever the property of this kinde of Professor, when it comes to the tr all, to the point and pinch, to preferre his owne particular before the glory of God, the publike good of the Church, and the spirituall affaires of Heaven. His temporary happinesse, and chiefe carnall contentment is ever more deare unto him than the comforts of holinesse, and the sure promises of a better life : Hee chuses farre rather to

Hee chose rather to venture his soule upon Gods judgments, with the hazard of eternall happinesse, then to forsake the pleasures of his sweet sinne

leepe in a whole skinne, than with a good conscience. *Herod*, although hee revered *Iohn*, heard him gladly, and did many things after his preaching, yet when his chiefe carnall contentment was in question, for the sure setting of his sweet sinne of lustfull pleasures, he cut off at once *Iohn Baptists* head, his course of former profession, his heart from grace, and his hope from Heaven, and soule from salvation. The young man in the Gospell went on a good while in outward unblameablenesse, but when hee perceived by the words of Christ, that he was to suffer his heart no longer to be exercised in covetousnesse, that his greedy affections which were fast glued and nailed unto the earth, were to be rent thence, and reposed in Heaven, he presently turnes his backe upon Christ Jesus, Heaven, and everlasting happinesse. *Naaman* it seemes was content to goe along with the Prophet in many things, and to be good in all other, onely that honourable place he held with his Master, sae very neare his heart: Hee is rather willing to forfeit all his other integrities, and innocencies, and veeldings unto goodnesse, and to venture himselfe though without all warrant or ground, upon the mercies of God, than not to hold his height of place and honourable respect with his Master. In these peaccable and flourishing times of the Church, many thousands swarme amongst us of such kinde of professors. The glorious noone-tide of the Gospell shining upon them through these dayes of peace, doth a little warme and heat their hearts, so that they fall in love and liking with the truth

truth and power thereof : They sort and ranke themselves amongst true professors, they settle and frame themselves to the holy businesses, and noble trade of Christianity. But wretched men, they are not able long to hold out, they are quickly tired and weary in the wayes of God. The Word is not well rooted in them, their faith is but temporary, their conversion unsound, there is ever one grand unmortified corruption or other, one bosome sin or other, which still wastes and devours the buds of zeale, and blossomes of Heaven, as they sprout and spring up in their hearts or actions. Either *Herods* pleasure, or the young mans profit, or *Naamans* preferment, kills and cuts the throat of all grace, when it should come to prooffe in them, and confounds the power of Religion, that it can neither thorowly sanctifie, nor finally save them. Sometimes they will goe well forward for a time, and breed good hope, and great expectation in good Christians, of their comming on in the wayes of godlinesse : But when they finde by experience that such courses as these finde no favour in the world, bring upon them an imputation of precisenesse, cast them from the countenance of carnall friends, amongst the number of poore neglected Christians, may much hazard their temporall happinessse, and still freshly vex them with one trouble or persecution or other : They suffer themselves cowardly to be vanquished with such carnall feares of flesh and bloud as these : They cast their crowne from them, and the glory of their former profession is put out, all their time formerly spent

M.
H.

in godlinesse is lost. They hereupon beginne to renounce that goodnesse which before they seemed to embrace ; to forsake the fellowship of the Saints, with whom they were wont comfortably to converse ; to neglect the duties of piety, wherein, not without some joy, they have beene formerly exercised ; to grow strange unto God and good men ; to cast off the care of their families, which perhaps they were wont to instruct. I have knowne some, who onely by the power, I am perswaded of a temporary faith, have beene very forward in all religious exercises, for a good time hath with great diligence and profit, both publikely and privately heard and read the Word, erected a godly order of prayer, and other family exercises in their houses, and yet afterward by little and little the world got so powerfully within them, and earthly cares so choaked them that they cast all behinde them, trampled these holy pearles and jewels which formerly adorned them, under their feet, and turned wholly carnall, covetous and prophane worldlings,

Worldlinesse, and feare of being accounted too precise now a dayes ordinarily blast and beat backe the fruits and forwardnesse of a temporary faith.

Thus you see the true temper and constitution of a temporary faith : It hath not the heart and power to stand to it, and goe thorow stich in the causes of God, and the affaires of sincerity ; it dare not addresse and addict it selfe to that strict course of holinesse, which onely fits for the streight way to heaven, for feare of troubles, disgraces and persecutions.

But

But saving faith is of a farre more powerfull and undaunted disposition, and ordinarily inspires the true Christian with a truly noble and Lion-like courage, so that in the cause of God he feares no colours; hee will forward by the grace of God, with all good conscience in his holy profession, and practice of sincerity against all adversary power: Slanders, disgraces, and contempt are as fewell to increase the flame of his zeale, as matter to enlarge the joy and inward comfort of his heart, as meanes to set and settle the Crowne of Christianity faster upon his head. His saving faith is ever seated in a good & honest heart, and therefore he brings forth fruit with patience. If he prosper in the world, he is rich and laden with variety of fruits, of holy duty, and gooddeeds; like a dangling fruit-tree, in a fat and fertile soile. If he be crost in the world, and cast into the furnace of afflictions, yet he sends out at the last the pleasing perfume of Christian patience; like a sweet Pomander chafed in the hand, or frankincense throwne into the fire; hee ever brings forth the fruits of piety or patience. When at the first hee went about his spirituall building, he set him downe before, and counted the cost. When he at first entred the spirituall warfare, under the colours and conduct of Christ Jesus, against this world of wickednesse, and the kingdome of Satan, hee took counsell, not with flesh and bloud, but with the spirit of truth, how he might become conquerour, and therefore he is not onely already resolved, in peaceable times to digest with patience lesser and inferiour miseries and vexations,

for his profession and practise of sincerity, as losse of goods, losse of friends and reputation with the world, slanders, disgraces and wrongs, nick-names of Puritane, Precision, Hypocrite, contempt, discountenance, and oppression, and such like; but hee holds his soule as it were continually in his hand, as *David* speaks of himselfe, *Psal.* 119. 109. ready if need bee, and the times require, even to shed his bloud under the sword of the Tyrant, or to lay downe his life in the flames, rather than to dishonour so mercifull a God, to betray his truth; or by his back-sliding and falling away, to make shipwracke of a good conscience, and hazard that Crowne of Glory, which by the eye of Faith hee hath already in sight. This high resolution and noble courage saving faith puts into the hearts of those whom it sanctifies, that in the cause of God, their Christian warfare, and under the colours of Christ, they may stand to it like men, passe manfully thorow the pikes, conquer and be crowned.

How then will you distinguish a Christians estate from the second sort of formall professors, *Infra pag.* 362.

Quest.

Ans.

A Christians estate distinguished from the second sort of formall professors,

Thus; The formall professor, after his falling off, resumes his former profession, without any remorse, resolution for more forwardnesse, watchfulness, revenge upon himselfe and those marks, *2 Cor.* 7. 11. in a cold dull manner, &c. Whereas Gods childe after a relapse, upon recovery and returne, weepes bitterly with *Peter*, and labours with double diligence, and redoubled zeale, to recompence and redeme his former failings, &c.

They

See 1ob. Epist. 2.
vers. 8.

They may, I confesse sometimes be faint-hearted and retire upon weaknesse and infirmities, as did *Peter*, and other Saints of God, but after they come to themselves, and have taken breath, they returne into the field and fight, with redoubled courage, more eager heat, and resolute valour, to make amends for such default and defection; they are content to undertake any extraordinary adventure, to fight in blood to the knees, with an holy desperatenesse, (as prodigall of those lives they have stained with revolt) to flie more fiercely in the faces of the adversaries of God, and enemies of their soules.

Saint *Peter* upon infirmity (a fearefull fall) denied his Saviour, but how manfully after, and victoriously did hee enter the lists against the whole kingdome of darknesse, and a world of Paganisme? what worthy service did he after in the Church of God, and how gloriously at last did he seale the truth which he had taught, with the sacrifice of his blood? Blessed *Cranmer*, that glorious Martyr, slunk backe a little, and upon infirmity, being enchanted by Popish Syrens, subscribed to some points of their hatefull heresies: But with what pangs of zeale and penitency was hee after revenged upon himselfe, by thrusting that unhappy hand first into the flame, which was the instrument of his foule relapse? Thus though Gods schilde may sometimes stumble, and take a fall in his race of Christianity, yet when he is got up againe he makes amends with a more sure footing, and swifter course toward the Goale of immortality. Let us

2 Cor. 4. 17.

looke I pray you into the Booke of God, and wee shall tract his Saints in many holy passages of this noblenesse of spirit, unconquerablenesse of courage, and height of resolution against temptations and oppositions implanted in their soules, by the spirituall power, and sacred inspirations of a saving faith. Ever when their owne carnall contentments and temporall happinesse came into ballance with Gods glory, and a good conscience, they resigned up themselves, and laid weight on the Lords side : They did hold that their light afflictions which were but for a moment, were most unworthy to hold scale with that more than most excellent and eternall weight of glory which was to be revealed. Ever when their owne particular and private welfare came into question with the cause of God, and publike good of the Church, they were at a point to take part with Heaven and holinesse, against the temptations of flesh and bloud, and all contrary infernall powers ; against whatsoever finite and created adversary. As a man in a trance hath all the powers of the soule so fastned upon the present object, that hee is carelesse and unapprehensive of all other occurrents or events : So their sanctified soules by a saving being possesse of the earnest of immortality, so strongly and sweetly reposed upon the favour and protection of God, upon the contemplation of Heaven, and those endlesse joyes that worldly crosses, disgraces, Crownes, Kingdomes, pleasures, vanities, had no power to possesse them, or counterway them. *Moses* was mightily tempted with the power and pleasure

Heb. 11. 24,
25, 26.

pleasures of a Kings Court, he might have ruffled it amongst the proudest, and overtop in respect and honour, the most silken and glittering Courtiers : He might have rowed in wealth and plenty, and wallowed in softest delicacies, and courtly dalliance : Nay, hee might have lived in the meane time ennobled and emparadised with the title of young Prince, and *the sonne of a Kings daughter*; not without hope of being crowned at length with the Sovereignty and command of a Kingdome. Strong temptations, powerfull enticements ; and yet blessed man, by the power and perswasion of saving faith, *Hee chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches than the treasures of Egypt ; for he had respect to the recompence of the reward.* A Crowne of immortality was in sight to the eye of his faith, which was more deare and precious to him than the power, glory and Majestie of all the Kingdomes of the earth, sith they stood upon tearmes of precedencie, and the one must needs carry it away. His private temporall happinesse stoops and vailes bonnet, submits and yeelds to the glory of God, and publike good of the Church. *Jonathan* was shrewdly assaulted with the authority, Majestie, and frownings of the King and his father, upon the very point of losse, or gaine of a Kingdome, to breake off his Christian love, and courses of grace with *David* : *Then was Saul angry with Jonathan, and said unto him, Thou sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Ishai to thy confusion and*
shame

shame of thy mother ? For as long as the sonne of Ishai li-
veth upon the earth, thou shalt not be established, nor thy
Kingdome, &c. But for all this, though the piercing
 and passionate words of a father should strike
 deepe and home into the heart of his childe,
 though the wrath of a King be like the roaring of a Lion,
 and as messengers of death, *Prov. 19. 12. & 16. 14.*
 Though the princely throne of a King be the top
 and crowne of all earthly happinesse ; yet in the
 cause of God *Jonathan* is regardlesse, and fearelesse
 of them all, hee flinks not backe, nor shrinks a
 haire breadth from a good conscience, and de-
 fence of a good man ; hee is not carried away with
 the glory of a Kingdome, and beauty of a Crowne,
 but having his eye fixed upon the goodnesse of the
 cause, and innocencie of the party, with an holy
 resolution, he answers his father King *Saul*, and said
unto him, Wherefore shall hee die ? what hath he done ?
1 Sam. 20. 32. Hereupon the King plaid the Lion
 indeed, out of his rage and desperate madnesse he
 cast a speare at him to hit him. So outrageous is
 the fury of prophane malice against goodnesse,
 and good causes, that it devoures naturall affecti-
 on, common humanity, discretion, reason, wis-
 dome, and all manlinesse, and turnes all into gall
 and rage against good men : But in *Jonathan*, a sense
 of Gods favour by his saving faith, and of that
 comfort hee conceived by standing for *Dauids* in-
 nocencie, and Gods glory, did take away all taste
 of earthly contentments, even of the sweetnesse
 of all Courtly pleasures, of the countenance of
 a father, the favours of a King, of a Crowne and
 Kingdome.

Kingdome. Right Noble alſo, and Heroicall was the courage and carriage of *Michaiah* in the cauſe of God : He had againſt him the King, the Courtiers, and the whole Clergie, foure hundred Prophets, to pleaſe the King, conſpired in judgement againſt him. The Courtier that was ſent to fetch him before the two Kings, ſet upon him by the way with powerfull inſinuations, and perfumed eloquence, as ſuch creatures are wont, to draw him to the Kings humour, and the bent of the falſe Prophets : Hee told him, *that the words of Prophets declared good unto the King with one accord;* and therefore prayed him that he alſo would ſpeake good : *Michaiah* answers him with a reſolution as high as Heaven, and out of a Seraphicall pang of burning zeale for Gods truth and glory : *Now as the Lord liveth, ſaith he, whatſoever the Lord ſaith unto me, that will I ſpeake.* In this point he was at a point, and reſolute, hee neither cared for King nor Keſar, for Prince or Prophet, for preferment or puniſhment, for frownings or flattery, for man or Devill : That meſſage which the Almighty had put into his mouth muſt forth, though it bring upon him a worl of miſeries, a ſlander of ſingularity for diſſenting from all the other Prophets, a ſuſpition of diſloyaltie, for croſſing ſo peremptorily the Kings pleaſure, both *ſmiting with the ſiſt of wickedneſſe, and ſcorchings with the coales of Iuniper;* that is ſcornfull tongues, from his fellow Seers for oppoſing againſt their lying ſpirit. Though it threw him into a dungeon, there to be fed with bread of affliction, and water of affliction, untill hee had fully felt the whole

1 King. 22.

whole weight, of that implacable indignation, which the fury of an enraged and prophane King was like to charge and inflict upon him.

Queene *Hester* that blessed Lady, by the power of her holy faith, and the godly perswasion of *Mordecai*, put on a higher courage than is ordinarily incident to her sex, and more zeale than is commonly found in high places. At first shee stood a little off, as scared with the desperatenesse of the attempt, and danger of the Law, that did peremptorily upon paine of death command the contrary; but after shee had throughly demurred upon the point, and had her Christian courage set on edge, and her zeale thorowly heated with the seasonable and passionate admonitions of *Mordecai*, for the good of the people of God, shee grew at last to this most noble and resolute conclusion; I will (saith she) goe into the King, which is not according to the Law, *And if I perish I perish*. I will stand to it, I will goe thorow in the cause of God, and throw my selfe upon his providence, *and if I perish, I perish*. But not so to perish, is many times everlastingly to perish, and to perish so is eternally to be saved. Thus was she resolved in a good cause to venture her honour in the Court, and favour with the King, her liberty and life, or whatsoever was dearest unto her in this world. And when the golden Scepter was holden out unto her, and she was admitted into the royall presence, and might have received at the Kings hand the halfe of his Kingdome, yet neglective of all temporall happinesse, and her owne particular, shee onely asked the lives
of

of the people of God. I need not dwell on this point, the blessed Booke of God is thicke embroidered with variety of glorious Martyrdomes, bloudy sufferings, strange adventures, and noble acts which the Saints of God endured, passed thorow, attempted, and happily atcheived, by the power of saving faith: A compendious register whereof we may read, *Heb. 11*. When he had runne over a royall and victorious Catalogue, the Apostle concludes thus; *And what shall I more say? for the time would be too short for me to tell of Gedeon, of Barak, and of Sampson, and of Iephth, and also of David and Samuel, and of the Prophets, which through faith subdued Kingdomes, wrought righteousness, obtained the promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliants, &c.* To conclude the point, we may tract temporary faith by these three prints and properties:

1. It still leaves one sweet sinne, one branch of naturall corruption, one secret lust or other in life or heart, in the affections or actions, unmeddled with, unmortified.

2. It cannot thorowly and inwardly purge and sanctifie the thoughts, imaginations, and purpose of the heart.

3. It commonly hath not power to goe thorow strong temptations, smarting persecutions, and hazard of temporall happinesse, for profession of sincerity, the glory of God, and keeping of a good conscience. But

The properties of a temporary faith.

See another difference, *Gange pag. 240.*

1. Saving faith doth ever so farre subdue all sinnes, that it suffers none to raigne and beare sway in him whom it sanctifies.

2. It ever thorowly in sincerity, though not absolutely, that is, in the height of degree, purifies the heart, and sanctifies the thoughts and desires which spring thence. So that the true Christian feares, prayes against, and repents for sinfull imaginations, as well as wicked actions.

3. It commonly leads us with good comfort and courage, thorow whatsoever miseries, slanders, disgraces, crosses, persecutions for the profession and practice of sincerity.

Thus farre of the three more particular and speciall markes of difference betwixt saving and temporary faith. But yet I cannot get out of this point, the matter is of so great weight and consequence, for thousands deceive themselves, and walke on securely in the wayes of death, because they doe not thorowly and substantially try and consider what their spirituall estate is in this behalfe, whether they be soundly built upon the rocke by saving faith, and so shall be certainly saved; or else by some flashes of temporary faith, flourish onely for a while in outwardnesse and formality, like corne scattered in stonie ground, and so when their sinnes are ripe shall be throwne into the fire of hell, except in the meane time they come on forward from outward forme of Religion, to inward feeling, and become of almost, altogether Christians. You must here remember that I told you before, how temporary faith can worke:

1. Some

1. Some measure of inward illumination.
2. Some kinde of conversion.
3. Some degrees of regeneration.
4. Some outward reformation.

I will onely point at in a word, some differences betwixt saving and temporary faith, in these foure points :

1. First, for inward illumination ; It should not trouble us, nor seeme strange, that a reprobate by the power of temporary faith, and generall grace of the spirit, should be sometimes in great measure inlightned and endued with divine knowledge and other apprehensions of Heaven : For it is a truth cleare in Divinity, and common in experience that there may be the spirit of illumination, dexterity of judgement, plentiful knowledge of the truth, the light of the spirit, as Divines call it ; where there is wanting to these, the spirit of sanctification, integrity of conscience, the life and love of goodnesse, and the light of saving faith. God is true and good, wee lost his image of truth and goodnesse in *Adam* ; wee must either have the light of truth shed againe into our understandings by the spirit of illumination, and the life of goodnesse re-inspired into our hearts by the spirit of sanctification, or we cannot be saved. We must have two wings, the one of truth, the other of goodnesse, if we would soare aloft unto the Sunne, and soveraigne Sea of all truth & goodnesse, God himselfe ; and bathe ourselves in his everlasting blisse. But many certainly have but the one wing, that of knowledge, and therby make only a faire fluttering upon

How farre a temporary faith may goe.

First, it may have a great measure of inward illumination.

Of Divinity,
lib. 3. c. 10.

upon earth, and many godly others, as though, if need required, and if they were on wing, were able to flie high enough for eternall happinesse, whereas upon their death-bed, when indeed they are put unto it, they finde themselves halfe unfurnished, and utterly unfit for that last and longest flight towards the Sunne of righteousness, and that one wing of knowledge which they should then use, is unhappily entangled in Satans Lime-bushes, and so they are fearfully made a prey unto the powers of darknesse. That illumination onely, and generall graces, will not serve the turne in that great day, appeares, *Matth. 7. 22. Many (saith Christ) will say unto me in that day, Lord, Lord, have wee not by thy Name prophesied, and by thy Name cast out Devils? and by thy Name done many great works? And then will I professe unto them, I never knew you, depart ye from me. ye that worke iniquity.* The same answer, no doubt, will Christ give at that day to many learned Papists, and other great Doctors, who will thus cry unto him, *Lord, Lord, have wee not written many great Volumes, Commentaries on thy Booke, cases of conscience, courses of Schoole Divinity, Stories of the Church, Controversies and disputations for the defence and good of the truth? To many formall Preachers,* which will thus cry unto him, *Lord, Lord, have we not done thee service. by a long and diligent publishing the Gospell, in opening to the world the mysteries of salvation, by many Sermons in great Auditories, and famous places, upon which we have spent the utmost of our wits, the best of our reading, all our skill in the tongues whatsoever might*
bring

bring pompe and glory to thy truth ? To many hollow-hearted professours, and out-side Christians, which will thus cry unto him, *Lord, Lord*, have wee not beene diligent hearers of thy Word, have not wee loved, revered and countenanced the ministers, have wee not read the Bible, and many good books, beene acquainted with points and principles of Religion, and able to discourse of matters of salvation ? In a word, the very same answer will be given to all of what sort, degree and condition soever, whose hearts are not seasoned with goodnesse, and sanctified with speciall grace, though otherwise they had enclosed and empaled within their owne braines, the variety and profoundnesse of all learning ; though they had purchased a Monopoly of all knowledge ; though they were able to dispute with the depths and subtilties of the Schooles, dive into all secrets, *and speake with the tongues of men and Angels* ; If sincerity and sanctification be not added to our inward illumination and knowledge, these latter will but increase our stripes, and double our damnation. That you may soundly and thorowly trie and examine your soules in this point, and clearly discern whether your inward inlightning with knowledge be sanctified by saving faith, or else onely the fruitlesse flashes, and idle glistering of a temporary faith : You must call to minde, and consider the markes of saving knowledge, which I have formerly delivered. At this time I will onely adde two moe.

1. Knowledge in the formall professour, which

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goes

Two other
marks of san-
ctified know-
ledge.

goes with a temporary faith, is like lightning, it dazles perhaps the eyes with astonishment and admiration of those excellencies and Majesties which it apprehends and beholds in the Booke of God: It commonly blasts the heart with pride, insolencie, and selfe-love; it flashes out upon others but suddenly and seldome, for vaine-glory, and Markableness. In the night it may inlighten the way for a step or two; and a little space, but not round about, but with continuance; that is, it may guide us out of the darknesse of sinne, into obedience of some of the Commandements, and for a time, but not of all, and with constancy. But knowledge sanctified with saving faith, is like the light of the Sunne; it cheerfully opens the eyes of the soule, that with comfort and reverence, with love and praisfulnesse, they may feed upon the particular sweetnesse of the great mystery of godlinesse. It heats the heart and affections with true, kindly, and discreet zeale: It sends out its beames seasonably and continually, for the inlightning and reforming of others: It lightens the Christian out of all the darknesse of sinne, and crooked by-paths, and guides him into the holy passages of all the Commandements, and thorow every particular step of his life.

2. Secondly, Knowledge in the formall professour, which goes with a temporary faith, is like the speculative knowledge of a Geographer. This is purchased without any great toile or travell, without feeling or experience, onely by reading, relation and discourse. Hee sits in a dry chamber,
and

See Gersen:
Tom. 2. fol. 25.

and looks upon a faire Map, and there with a pleasant ease, and delightfull safety, doth behold the rocks and streights, and dangerous passages, without danger or distresse ; he feeds his conceit upon the wonders of forren Countreyes, and the new found world, with the restless Pinnacle of his piercing discourse ; hee flies over the most boisterous, huge and tempestuous Seas, with the speedy wing of his nimble wit ; hee runnes over the woody Mountaines, the fruitfull Plaines, the spacious Forrests, the spicie Gardens, the pleasant Rivers, the rich and golden Mines, or whatsoever the whole earth hath besides, wonderfull, markable, and magnificent : But all this is but onely in conceit and contemplation, without reall passage, and visible enjoyment. Just such is the knowledge of the formall professour, it stands most in discourse and speculation. It beholds a farre off the Majestic and Glory of Heaven, the wonders of Gods Law, the Mystery of Salvation, the troublesome Seas of temptations, the Paradise of Christianity, and many other holy passages of Divinity, but it is without toyle some practise, feeling experience, and strong impression. But knowledge in the true Christian, is like the experimentall knowledge of a traveller : He doth not onely by his reading, hearing and conferring, fill his braine with knowledge, and his tongue with discourse of Heaven, and those endlesse joyes ; but with the eye of faith, hee cleerly sees them, and sensibly feeds upon them by the power of his hope. He doth not onely with an idle astonishment, and imaginary fruition

gaze upon *the wonders of Gods Law*, and secrets of his Kingdome, but with the key of his saving and sanctifying knowledge, hee unlocks and opens them wide, dives into their depths with fruitfull meditation, and by a full insight, and reall enjoyment of them, makes them familiar unto him, and his counsellours. He takes not onely a generall survey of the great mystery of godlinesse, but by the spirit of wisdom and revelation given unto him by the Father of Glory, *Eph. 1. 17.* He is able in some good measure to measure *the height, the breadth, the length and depth of it.* Hee doth not onely quietly sitting at home, or standing safe upon shore, behold the furious rage, and tempestuous Seas of temptation in other men; but himselfe is tossed and turmoiled with them, and by the grace of God passeth thorow them. He doth not onely heare of the forepangs of the new birth, and of the streight passage to the Kingdome of Heaven, but himselfe travels with that spirituall sorrow, and treads that narrow path. He doth not onely reade of the golden Mines, Christall Mountaines, spicie Ilands, the coasts of Pearles, Rocks of Diamonds; I meane the unvaluable treasures, royall prerogatives, and glorious comforts of Christianity; but himselfe is enriched and invested with them, and fills his soule with their spirituall sweetnesse.

As concerning these degrees of illumination, attainable by the power of a temporary faith, which I formerly proposed, they may all consist without the power of grace, and be found in the reprobate. I will give an instance in two of the best and the highest,

See *Casus* of
Spanish cruelties.

highest, and difference them from the state of sanctification.

I have told you before, that the formall professor, by the power of a temporary faith, may solace himselfe with the sweet and comfortable consideration of Gods rich mercies towards his children in Christ Jesus. And wholly possesse himselfe of them in conceit, as a man doth himselfe of gold in a dreame, *Matth. 7. 22. Matth. 25. 11. Rev. 2. 17. Is. 65. 5.* But thus, and in this sense, It is as if a man looking upon another mans Orchard, richly laden with all kinde of fruit; beautified with variety of fairest and sweetest flowers, full of all pleasures and delicacies; and out of a melancholy conceit should suppose them to be his owne, and thereupon should plot and project with himselfe, how to the best advantage; and with the most sweetnesse he might dispose and enjoy the comforts and commodities thereof; so vainly pleasing himselfe with an imaginary fruition of other mens happinesse. It is otherwise with the true Christian: His comfort in the merits of Christ, mercies of God, and royall privileges of Heaven, is like that of the owners of such an Orchard, who is rightly entituled unto it, and justly possesse of it, and doth truly and really at his pleasure taste and feed upon the fruit and pleasures thereof. Or thus; A man many times, when hee heares an eloquent and passionate discourse of some noble or worthy story, full of pleasant passages, and joyfull accidents, doth all the time of the narration, put on as it were the affections, resolutions, triumphs of

Degrees of illumination attainable by a temporary faith,

the actors, lets his minde runne along; partaking and sympathizing with the variety of occurrents, and doth in conceit and imagination wholly possesse himselfe of all the happinesse, glory of successfull atchievements: Such onely is the comfort the formall professour hath in the prerogatives of the Saints: But the true Christian is as it were a party and actor in such a storie; he truly and really fights, conquers, and is crowned.

2. Secondly, I have told you before that the formall Professour by the power of temporary faith may *taste of the power of the world to come, of the heavenly gift, and of the good Word of God*: But marke the difference; The formall Professour doth onely taste of the sweetnesse of Gods mercie, the comforts of godlinesse, and the saving grace of Christ in the Gospell, that is, they have some little glimmering, superficiall delights, and confused apprehension in the blessings of Heaven, in the wayes of salvation, and of the joyes of the world to come. But the true Christian doth feed and fill himselfe with them, hee doth daily and hourly feed upon them, by their strength and vigour is in spirituall health, fat and flourishing in all spirituall graces. The formall Professour doth taste them, but when he should let them downe for digestion and nourishment, his prophane heart doth still stifle and choake them, and the sweetnesse of his bosome sinne doth eftsoues breed a loathing and distaste. But the true Christian doth not onely taste them, but with many sweet and secret consolations receives them into the bowels of his heart, and
bosome

bosome of his soule, by the power of his spirituall life, and the vitall heat of his sanctifying spirit doth digest them, and so is strengthened and nourished by them unto eternall life. To conclude this point ; A maine difference betwixt the formall Professour, and true Christian, in the point of knowledge in Gods Word, is this ; The childe of God doth wholly and entirely submit and resigne up himselfe to be guided, directed and governed both in the purposes and desires of his heart, and in the actions and course of his life, by that holy and divine truth which is revealed, and hee apprehends out of the Booke of God, by the power and light whereof, when his conscience is once convinced, either for the leaving of any sinne, or the practising of any holy duty, he yeelds with humility and obedience, though it should abridge him of his pleasure, profit or worldly respects, and that without any mincing or shifting by distinction and restriction, limitation, exception, evasion, false glosse, or partiall interpretation. But the formall Professour, howsoever he may yeeld in many things, yet when his sweet sinne, his maine worldly contentment is censured and controlled by the ministry of the Word ; when the knowledge and light thereof doth discover the deceit of his heart, convince and confound his conscience, in that respect he struggles and strives against it. Hee would gladly forget his knowledge of that point, hee labours to smother and put out that light ; hee would have no harping of that string : For he is resolved, and at a point, not to leave the sinne of his bosome, by no

*See Michaiah,
King. 22. 14.
Nehem. 13. 3.*

meanes to part with his darling pleasure, and yet he would not in direct tearmes, and peremptory opposition, stand against the certaine and revealed truth of the Word of Life: Whereupon he beats his braines, and straines his wit, to find out one starting hole or other; hee learnes to thift and shield himselfe by some idle distinction, vaine exception, false interpretation, carnall reason, that hee may thereby fi de some ease and contentment in his owne heart, against the conviction of his conscience, and some plausible pretext to satisfie the world for his continuance in some sinfull contentment, which the world doth condemne.

22 F. M.
Digression of
the unlawfulness
of Vsury.

For example; If his sinne be Vsury, to which, by reason of the sweetnesse of gaine, his greedy humour is endeared, and he therupon be pressed with the 15. *Psalm*. wherein the Holy Ghost doth make it a marke and note of a sound Christian, and a Citizen of Heaven, not to give out his money to usurie; and teacheth us, that we must wholly abstaine and desist from the practise thereof, as ever we hope to rest in the Mountaine of Gods holinesse; he labours presently to satisfie the world, and to save himselfe by one shift or other; perhaps hee will distinguish of usury, and say, that biting usury indeed he approves not; but he sees no reason why toothlesse usury may not be lawfull.

But wretched man: he is to know that this is a covetous and carnall distinction, there is none such to be found in the Scripture. The words are plaine and peremptory in that 15. *Psalm*; and *Ezechiel* without distinction or limitation, speaks thus; *He that*

that putteth forth to *Usury*, or taketh increase, shall hee live? Hee shall not live, hee shall die the death, and his blood shall be upon him, chap. 18. vers. 13. Besides, *Neshek*, which signifieth biting, is the common and ordinary name whereby all *Usury* is signified in the Hebrew tongue; therefore this word doth not distinguish one kinde of *Usury* from another, but in generall signifieth that all *Usury* is biting. The money which is lent for gaine, is called *Neshek*, that is, which biteth, because when it is repayed it biteth, and as it were gnaweth away some part of the borrowers substance for an over-plus or gaine to the Creditor, which is called *Neshek*, as it were the bit: So that certaine it is, all *Usury* in it owne nature is biting, because it biteth or shreddeth away some of the borrowers substance. And although perhaps the borrower, by reason of his wealth, feeleth not his biting, or else licketh himselfe whole by biting of others, or by accident is not sensible of the smart of it; yet *Usury* is a gaine which is bitten and shred away from the borrower, and that either to his losse, or to the hinderance of the common wealth; whose common profit in all contracts is especially to be regarded. Let a man then in the Name of God take heed how hee hazards his everlasting salvation, upon such a weake and wretched distinction, for biting is individuall and essentiall, both to the name and nature of *Usury*: It ever bites and stings one or other lesse or more; either the borrower, or the common-wealth: Either like a Wolfe, in the Evening, it sucks out the life, the blood, and the marrow of a poore man;

or

See Down.up.
on Psal. 115.
pag. 194.

See Down. *ibid.*
pag. 195, 196.

Compare *Deut.*
23.19.20. and
Levit. 25.35.36.
Sl 10.2.

ora Curre Dogge, it snatches out a peece out of his weath; or a Waspe, it stings him one way or other in his estate. Or it may be he will bring an exception out of *Exod.* 22.25. & *Levit.* 25.35. that Usury is forbidden towards the poore, and therefore it is lawfull towards the rich; but this evasion is frivolous; for *Deut.* 23.19. there is no mention of the poore, but all Usury is forbidden towards a brother, whether he be rich or poore, meaning by brother, any, either Israelite or Proselite; or as *Clemens Alexandrinus* speaks, ὁμίφουλον ἢ ὁμογενήματα. And in the other places of Scripture, as *Psal.* 15. *Pro.* 28. *Ezech.* 18.22. all Usury and increase is absolutely, and generally without condition or limitation forbidden & condemned in these two places, viz. *Exod.* 22. and *Levit.* 25. mention is made of the poore & needy, because the Commandement of loane is especially made for their good, and because Usury is exacted from them, is a sinne more grievous and hateful. But if we may thus conclude from hence, we may not take Usury of a poore man, therefore we may take it of the rich, then by the same reason wee may conclude, wrong is not to be done to the poore, to the widdow, the fatherlesse or stranger; therefore wrong may be done to the rich, to the married wife, to the children that have their parents living, to those who be not strangers: Or when *Salomon* saith, rob not the poore, because he is poore, wee might inferre therefore thou maist rob the rich, because he is rich: But the Lord oftentimes when he speaketh against the sins of the sixth and eighth Commandements, maketh expresse mention of the poore

poore and helplesse, because all wrong, violence, robbery and oppression exercised towards them, are very grievous, and indeed crying finnes. And not onely in that respect doth the Lord sometimes mention the poore & needy in the prohibition of Usury, but also because those onely who have need have just occasion to borrow : And as the needy have most occasion to borrow, so are they most subject to the oppressions, injuries, cruelties of the wealthy ; for as wee commonly say, the weakest goes to the wals, and where the hedge is lowest, there every one goeth over. This answer I have received from a worthy and iudicious Divine.

Or perhaps hee will relie himselfe upon the opinion of moderne Divines, who seeme to give allowance to Usury : For any shew or shadow of defence will serve the turne to satisfie an unregenerate heart, when it is resolutely devoted and endeared to a sinne. But this is but a weake and poore prop to venture the weight of his salvation upon. Why doth he not to the private judgements of those few, oppose the judgements of many more worthy and learned men in this age, the testimonies of all the learned in former ages, both Christians and Heathens, the censures of Councils, the authority of the Word of God. But indeed and truth he very fearfully deceives himselfe, even in this starting hole to ; for those few Divines which seeme to allow it, doe by no meanes approve that Usury which is usually practised in the world. But they deale with it, as Physitians with poyson, which by mingling and compounding it, make

Of Lying.

make it wholesome Phyllick; they so qualifie it with conditions and limitations, that it ceaseth to be Usury; and upon such tearmes there is not one amongst a thousand but would rather flie to any kind of lawfull negotiation and employment of his moneys, than venture upon Usury so qualified and circumscribed. See their conditions *Down.p. 247.* who hath excellently & exactly dealt in this point. Thus the unregenerate man will shuffle and shift against the power of the Word, the light of divine truth, and the checke of his owne conscience, for the maintenance and defence of that sinne; whatsoever it be, whereupon his chiefe carnall contentment, and temporall happinesse doth depend; and will admit no satisfaction to his exceptions, because he hath resolved to continue in it. If lying be his sin, and hee heare it censured and condemned; *Prov. 12. 22. & 6. 17. Ioh. 8. 44. Coloss. 3. 9. Eph. 4. 25. Prov. 13. 5.* hee will presently have a distinction at hand, and tell us, that there is two kinds of lies, one malicious, whence springs hurt and mischief, and another officious, which may be for the good, safety and deliverance of himselfe and his neighbour; and to backe his evasions, he will urge the infirmities and failings of the Saints, that with some kinde of pretext and plausibleness, hee may continue in the practise of that abomination, for so is it stiled by the spirit of God, *Prov. 12. 22. The lying lips are abomination to the Lord*; but every lie is naught, see my discourse of true happinesse. If his sinne be Simony, and *Simon Magus* hanged up before him as a spectacle of terror and astonishment, he

Of Simonic:

hee will presently labour to hide himselfe in one starting hole or other, and will have his heresie imply no more but a conceit, that the Holy Ghost might bee bought and sold, as though the buying and selling the office of the charge of soules, were a tolerable thing, and not to bee branded with the hatefull name of damned Simonie. If his sin be Bribery, and he told out of the 15. *Psalme*; that abstinence from rewards is made by the holy Ghost, a note of the righteous which shall be saved: And out of *Prov.* 17. 23. that taking of rewards is an undoubted marke of the wicked, who if they continue in this sin, shall be condemned; he will tell you presently that his rewards are but gratuities, and significations of thankfulness; not consideration for the thing, not tainted with corruption, or the hatefull brood of cursed Bribery: But this distinction is not able to save and preserve *Gehazi*: Besides the woes and curses upon his soule, from an everlasting leprosie upon himselfe and all his posterity. If his sinne bee inclosure, and hee heare that dreadfull woe, *Isa.* 5. 8. thundered out against him, *Woe unto them that joyne house to house, and lay field to field, &c.* And that in *Eccles.* 34. *He that taketh away his neighbours living, slayeth him.* With that horrible curse and confusion upon *Ahab* and *Iesabell*, for taking away *Naboths* Vine-yard: He will presently lay hold upon one shift or other; perhaps hee will tell you that you must conceive that there are two kinds of enclosings; First one, when a cruell and mercilesse Land-lord, without mercie & conscience, without any just cause or reason, turnes out his Tenants at the

Of Bribery.

Of Inclosure largely.

the expiration of their Leases, layes land to land, overturnes tillage, depopulates, plants beasts where men have beene, &c. This he will tell you he detests, the reason is, hee had the policie to goe about it more plausibly. Secondly, another is when a Towne by joynt consent and pretestation, that it is for the good of all poore and rich Land-lords and Tenants, whether by Lease or Free-hold, is enclosed, hee sees no reason but this is reasonable: But by his leave, besides that by wofull and lamentable experience we finde them in conclusion and issue both to prove starke naught, even this latter seemes unlawfull for these reasons: First, though it should make for the good of one Towne, yet it endangers, and endamages the publike good, to which a private must ever yeeld and submit. In a naturall body, a limbe is rather to be cut off than the whole body should be hazarded. We must hold a proportionable discretion in bodies politique. And in this case the publike good is much hindered and hurt, because by that meanes (for if it bee lawfull for this or that Towne so to doe, the same reason will stand good for others) Markets would be unfurnished of corne, and what then would become of Cities and incorporate Townes, for Merchants, Tradefmen, and others of the like ranke and fashion of life? And that Markets would be left naked, is too cleare; for after men had felt the sweetnesse and gainfulnesse of Pasture, and that it yeelded more commodity, with much ease and lesse charges, they would Till no more than to finde their owne house, they would neither plow
nor

nor sow themselves, nor let their land to such as would Till it, and so by consequent bring a dearth upon the land, which is one of Gods plagues, and publike executioners of vengeance, *Ezech. 14. 13.* They would pull Gods owne scourge out of his hand, and lash their brethren with unnecessary poverty and want, who are farre better than themselves.

2. It is a meane to cast unnecessarily many people out of a Towne, for with the decay of tillage their serviceablenesse ceaseth; one shepherd will almost serve their turne; hereby God is mightily dishonoured: His people are devoured which is his inheritance, as the Psalmist teacheth us; *Aske me, saith God, and I will give thee people for thine inheritance, and the uttermost parts of the earth for thy possession, Psal. 2. 8.* But inclosures to enlarge their owne inheritances, by the bloud and ruines of ancient Tenants and inhabitants, they destroy and lay waste this the inheritance of the Lord, where God hath beene praised with many mouthes, *2 Cor. 1. 11.* There now *Schritch-owles, Ziim, and Iim, and Ohim,* and other uncleane birds make their nests. Or at best, the Minister may preach unto the wals, and onely a few inclosures. Hereby also the glory of the King is lessened and obscured: *In the multitude of the people is the honour of a King, saith Salomon, and for want of people commeth the destruction of the Prince, Pro. 14. 28.* And *Eccles. 5. 8.* he tels us, that the King consisteth by the field that is tilled, so that decay of tillage, the cursed brood of bloody inclosures, and depopulation, are the very cut-throats
of

of Majestie, and confusion of states Imperiall.

3. It curtals the maintenance of the Ministers, which chiefly stands in corne. What shall become of the Parson, when there comes a rot of sheepe.

4. It prepares the way to abhorred solititude, solitarinesse and depopulation, it opens the bloody flood-gates of covetousnesse and oppression, which sweeps away whole Townes, whatsoever at first may be pretended and protested to the contrary. The cruell Land-lord spies a Close which lies convenient to be added to his Demeanes ; admit his neighbour it if he will, yet he will give double the worth but he will buy him out : (for God forbid that hee should use him as *Ahab* and *Iezabel* did *Naboth*.) And this bloody thirst of adding land to land, being once on edge, (as we see by wofull experience) will not bee quenched, untill hee bee drunke with the bloud of the oppressed.

5. It doth monstrously and unnaturally exchange men for beasts ; It turnes out men to bring in sheepe ; whereas the image of God in one man, is farre more worth than all the sheepe in the world. And God tels us by *Ezechiel*, *that the sheepe of his pasture are men*, *Ezech. 34. 31*. Neither is the exchange upon equall and proportionable tearmes ; beasts are received into rich and fat pastures, but reasonable men, who beare Gods image, are their brethren, and better than themselves, are turned out to graze upon the Common ; nay, the Common and all is enclosed, & they are cruelly cast into the wide and hard-hearted world, and so linger and languish away in bitternesse of grieve, misery and want ;

a death as far more mercilesse than present murdering, as hanging in chaines alive is than beheading. Hence it is that such oppressing Cannibals are said *to eat up Gods people as a man would eat bread. To swallow up the poore. To plucke off their skins from them, and their flesh from their bones; to breake their bones, and chop them in teeces as for the pot, and as flesh within the Chaldron, Amos. 8. 4. Mich. 3. 2. 3.*

Psal. 14. 4.

6. Inclosure is a foule name, an hatefull and odious thing; and of ill report. The wounds are yet fresh bleeding, which inclosure hath made, and the teares yet stand in the eyes of the oppressed, and the dead carkasses of poore and hunger-starved soules, lay not long since bleeding and groaning in those pastures which were inclosed with bloud and wrong: Those wretched Caitifes justly indeed perished in their rebellion, yet as Christ saith, *Luk. 17. Woe be unto them by whom the offence commeth.* Now the Scripture teacheth us: that wee should doe such things as *are honest, and of good report, providing for honest things, not onely before God, but also before men, abstaining from all appearance of evill.* And therefore if inclosure, were not it selfe inclosed with oppression, bloud and wrong; if there were no more in it, but onely that it is so odious, and of so bad report, yet I doe not see how any Christian could practise it with a good conscience. Why, but may not all these inconveniences, or rather michiefes, be avoided, if before they beginne there be a resolute and joynt protestation, that tillage shall notwithstanding bee upheld, and the poore not hurt?

Phil. 4. 8.
Rom. 12. 17;
1 Thes. 5. 22.

Object.

That was done, and such faire pretences were
S made,

made, as I am credibly and Christianly informed, there where thirty three ploughs, are now brought to the great dishonour of God, and the destruction of his people, to the intollerable lessening of the glory of the King, and the inexpressible weakning of the strength and sinewes of this famous and renowned Kingdome. Besides, I appeale unto wofull experience in this Countrey, most infamous for this bloody sinne, whether these and many more mischiefes have not dogged inclosure at the heeles, and whether the Inclosors themselves have not beene strangely haunted by the markable curse and vengeance of God. And imagine for a time they should hold out tillage, yet what bands or chaines, what fetters of iron would hold the greedie worldling, or if him, his succeeding posterity, from making the best advantage of their owne. After they had felt the sweet of pasture, and private gaine, little would they care for corne, or the publike good. And they would easily learne (for there are enow Doctors of this craft) that there is more private advantage in grazing and breeding, than in husbandry and tillage, by a great deale.

Ob.

Why, but what say you to the inclosure of *Lancashire* and *Cheeshire*, *Essex*, *Hartfordshire*, *Devonshire*, and such like wood-land Countreies?

Sol.

I say there in the beginning if the Woods had not beene enclosed, they cou'd not have beene preserved, and so as it may seeme, the enclosures there of necessity have ever since beene continued. Besides, there every Lordship is charitably divided amongst the Tenants, tillage also in most of their

their Clofes maintained, and Townes nothing dispeopled.

1. Againe, I see not why ancient inclosures should be condemned, which turned bare and barren pastures, heathy and unprofitable ground, into fruitfull tillage, and there planted Tenants, to the enlarging of the glory of the Kingdome and Gods inheritance, as hath beene done in some of the shires above named.

2. It is the greedy new devised inclosure which is hatefull unto God and man; which digges into the bowels and bloud of the poore, and when they are swallowed up quicke, is quick-set with the ruines and desolation of their families, and with their dead and devoured carkasses. I say that inclosure is justly damned unto the gates of Hell, which Champion and fruitfull soiles, being good arable ground, to pasture, so that where heretofore there hath beene competent living for many poore men, it is now all greedily ingrossed into the hands of one man, and in stead of one hundred or two hundred persons that had their livings thereon, they are no more reasonable creatures left but onely two or three shepherds, so that many poore men more righteous than themselves, are utterly undone and overthrowne in their estate, and in their reputation, in their wife & children, and in all their posterity. God also is thereby highly dishonoured, while his inheritance, and the people of his pasture are dealt with so cruelly, and unchristianly scattered, impaired, and cast out from the face of the earth. Violence is offered to his providence,

S 2

when

Cap. 5. 3.
Of Swearing.

when mankind is waisted for the benefits of a few in this kinde. God in the beginning bid *Adam* and *Eve* *increase and multiply, and fill the earth*; that is, with men, with the image of God, with the precious seed of the divine generation, & not to seeke (as the Prophet saith) *by joyning house to house, and land to land, to be alone upon the earth, Isay. 5.* If some presidents of depopulation should bee generally followed and imitated, Gods people, and his inheritance would be quite banished and rooted out of the earth, and onely a few *Giants, sonnes of Anak*, and inclosing *Zanuzimins* would bee left in the world. Againe, if his sinne bee swearing, and hee threatned out of *Zacharie*, that the *flying booke of Gods curse* is out against him, *and that every one that sweareth shall bee cut off, as well on this side as on that.* And out of the third Commandement, *That the Lord will not hold him guiltlesse that taketh his Name in vaine.* 1. He will presently fall to mincing the sin, and excusing himselfe: Perhaps he will tell you that his custome is not to sweare by God, or any bloudy oaths, but onely by his faith, or troth, by this light, by this bread, or such like lighter and trifling oaths, and he hopes there is no such great offence in that, and that wee are not tyed to such strictnesse and precisenesse in our words. Yes, but wee are by the words of our blessed Saviour, and every one who hath given his Name unto Christ will make conscience of it; *Sweare not at all*, saith he, *neither by Heaven, for it is the throne of God, nor yet by the Earth, for it is his foot-stoole; neither by Ierusalem, for it is the City of the great King; neither shalt thou sweare by thine*

*thine head, for thou canst not make one haire white or blacke, Matth. 5.34,35. Saint Iames with zeale and earnestnesse doth second his blessed Lord and Master, Iam. 5.12. Before all things, saith he, my brethren, sweare not, neither by Heaven, nor by earth, nor by any other oath, but let your yea bee yea, and your nay nay, lest you fall into temptation. 2. Or perhaps he will excuse that, by telling you, that his are not properly oaths, but some kinde of odde phrases, and harmlesse speeches, Godsmee Godswill, Gods bodikins, Ber Lakins, Feiks, Feikins, by my Feiks, by my Feikins, by my truly, by Cocke, by my Fey, ber Lady, and such like. But ignorance and superstition are the parents of such base and blasphemous speeches. Men are naturally sensible of the hor-
 rour of blaspheming Gods glorious Name, and yet they have so inured their tongues to swearing, and used to fill up their speeches with oaths, that they cannot quite leave them, and therefore they childishly and idly labour to hide their blasphemies from God, by curtailing and mangling the words and syllables. But what is this but lewdly and audaciously to jest with holy things, and to mocke the mighty Lord, who will not be mocked; as though he regarded the pronuntiation and outward sound, more than the oath it selfe; or forbidding with a terrible commination, his glorious Titles and Attributes to be vainly named, should be content to have them nick-named in such a foolish and ridiculous manner. 3. Or it may bee hee will plead custome, and say, howsoever hee hath got a naughty custome of swearing, which he cannot
 S 3 leave,*

leave, yet he disallowes it in himselfe, and when he overshoots himselfe that way, he presently cries God mercy. Why but doth he indeed seriously and soundly grieve at the heart, for so vexing and violating Gods glorious Name ? Doth hee truly hate and detest that wicked custome ? Why then undoubtedly hee would resolutely and earnestly set himselfe against it ; hee would set a watch and strong barre before his lips, hee would by little and little unwind himselfe out of that wicked custome ; and the Lord by his saving and sanctifying grace would give most certaine successe to such holy desires, and godly endeavours : yea, but he hath no sooner rapt out an oath, but hee asks God forgivenesse. Hatefull hypocrisie ! first to flie with blasphemies at the very face of God Almighty, and as much as in him lies, with bloudy oaths to teare the precious body of Christ Iesus in peeces, and cruelly to crucifie him afresh, and then hope to make amends with a fained, formall and heartlesse wish. Is that prayer like to please God, or to returne with fruit and blessing into his bosome, which he makes with a purpose still to offend, and and when he desires pardon as a priviledge, by vertue whereof hee may more securely goe on in sinne ? Is there like to be any forgivenesse when it is onely coldly craved with the lips, and those full of blasphemies, and red with the bloud of Christ, the heart in the meane time being unsmitten with griefe and sorrow, and unresolute to leave so hatefull a sinne ? Were a man for every oath to lose a joynt, or forfeit a pound, he would quickly learne

to breake off his custome of swearing. Shall the preservation of a miserable body, and transitory pelfe be more deare unto us than the Majestie of God, the glory of Heaven, and the endlesse happinesse of our owne immortall soules : Besides, by the same plea may not any sinne keepe possession ? May not the Usurer, the Drunkard, the Theefe, the Whoremonger, the Sabbath-breaker, &c. alledge that they have so long followed their sinnes, that now they cannot forsake them ? But let no man deceive himselfe, for assuredly custome and continuance in sinne doth mightily increase the punishment of sinne. 4. Or perhaps he will protest, that though he sweare now and then, yet he thinks no harme, and all that while he hopes well. But he is to conceive, that out of the abundance of the heart the mouth speaketh, *Matth. 12. 34, 35*. If a mans words be prophane, undoubtedly his heart is polluted ; if he blaspheme God with his mouth, hee cannot blesse him with his heart. There may sometimes be faire shewes outwardly, when the heart is corrupt, but ever when the out-side is naught, (I meane the words and actions, there ever the in-side is farre worse, (I meane the heart and affections.) Suppose some lewd companion should day after day raile upon the King, with many soule and traiterous termes, and being called in question, should answer, that he thought none ill in his heart, what earthly Prince would so be satisfied ? What reason then is there that the Majestie of Heaven should admit of such an excuse ? 5. Or it may bee he will say hee sweares nothing but truth, and hee

Math. 5.34,35.
Jam. 5.12.

hopes all that while hee may sweare. But our blessed Saviour saith no ; and his holy Apostle Saint James. Ordinary truths are barely to be affirmed, without addition of oath, or prophanation of his glorious Name. They tell us in the places fore cited, *that in our ordinary communication we must onely use yea, yea, nay, nay, for whatsoever is more than these commeth of evill*, indeed from the Devill. 6. Why but perhaps hee will say, except I sweare I shall not bee beleaved. Admit that, it were farre better he should never be beleaved while the world stands, than directly, and against his knowledge to transgresse the Commandement of our blessed Saviour, who hath forbid him to sweare in his ordinary communication. We are not to lie, to steale, to murder, to be drunken to winne credit, neither indeed in ordinary communication to sweare, that we may be credited. If we forbear in this case, we purchase comfort to our consciences, by our obedience to Gods holy will ; and those who out of causlesse suspition mistrust our words, doe discover their owne lurking corruptions, and practices of falshood ; for none so ready to suspect unknowne evill in another, as he who is guilty to himselfe of his owne naughtinesse. But the way to be credited without swearing, is to be true of his tongue, unblameable in his conversation ; let him be a Christian, and all good men will beleve him without an oath ; while he continues prophane I will bee loath to trust him in any weighty affaire, whether he sweare or no, except he be some one morall Puritan, amongst an hundred unregenerate men :

men : Amongst the faithfull then oaths need not, and amongst the prophane they profit not. 7. Yeas, but yet farther, perhaps hee will alleage that hee makes no custome of it, as swaggerers and scorners doe, but only now and then in his choller and passion, when he is so vexed by others, that a man cannot possibly forbear. Why, but what a gracelesse untowardnesse is this ? because a mortall *man whose breath is in his nostrils*, angers him, will he fiercely flie into the face of Almighty God, who is able, and may justly, while the oath is yet in his mouth, strike him starke dead, and turne him into Hell amongst the bannings and cursings of wicked Devils. Because another man treads upon his toe, or troubles him in some toy or other, will he die his tongue red, by his blasphemous and bloudy oaths, in that precious bloud which should save his soule ? Because another man pricks him with a pinne, crosses him in his pleasures, or hurts him in a trifle, will he hazard his salvation, and wound his owne soule unto everlasting death ? prodigious madnesse ! senselesse stupidity ! 8. Or it may be he will shroud himselfe under the patronage of some great men, who many times fouly disgrace themselves, and highly dishonour God, with some one or other set and solemne oath, and prophanation of Gods glorious Name ; as now and then ungraciously to grace their speech, and wickedly to give weight unto their words, without any such urgencie or necessity, they use to come out with *before God*, or some such like unseasonable and un sanctified speeches, which hardens some, and gives great offence.

fence unto others : And hee will tellyou besides, that it is growne now adayes the common fashion of the world, and almost the generall custome of all, and that there is scarce a man to bee found (a few scrupulous and precise fellowes excepted, and these doe as ill) but he will at least now and then rap out an oath. But we must not follow worldly wise men, the multitude & custome of the world, in matters of Heaven, and the affaires of salvation ; *Thou shalt not, saith God, fol'ow a multitude to doe evill, Exod 23.2.* And Paul tells us, *not many wise men after the flesh, nor many mighty, nor many noble are called, 1 Cor. 1.26.* And Christ Iesus spake thus unto his Disciples, *Ioh. 15. Tee are not of the world, but I have chosen you out of the world.* Followers of Christ, and fashions of the world, are sworne enemies. We are strictly commanded not to *fashion our selves like unto this world, Rom. 12.2.* But we must be *pure and blamelesse and as lights in the world, in the midst of a naughty and crooked generation, Phil. 2.15.* If we would hit the right path to Heaven, we must take Christ Iesus for our guide, *He is the way, the truth, and the light, Ioh. 14.6.* and not follow unsanctified greatnesse, the multitude & fashions of the world : Now Christs direct and peremptory charge is, *swear not at all, Matth. 5.34.* to wit, in our ordinary communication. 9. Nay. yet farther, (for the shifts and starting holes of hollow hearts, for the defence and maintenance of their sweet sinne, whatsoever it be, are infinite and endlesse) perhaps he will labour to shield himselfe with some shew out of Scripture, a desperate and gracelesse practise, by wre-
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sting Gods owne holy Word to weaken and wound his glory, and to make way for sin; but notwithstanding to the purpose, it may be he will urge *Psal. 63.*

11. All that sweare by him shall rejoyce in him. Dent. 10.

20. And thou shalt feare the Lord thy God, thou shalt serve him, thou shalt cleave unto him, and shalt sweare by his

Name. I answer; as Satan for conquest over Christ, so all his followers use many times to wrest Scriptures to the confusion of their soules: In that place of the Psalme, by swearing by the Name of God, is comprized the whole worship of God by a figure, a part being taken for the whole. Now swearing, which is there meant, is indeed part of Gods worship; hence it is that *Jeremie* saith *chap. 4. 2. Thou shalt sweare the Lord liveth, in truth, in judgement, and in righteousness.*

1. But this is to be done in high weighty and extraordinary matters onely, concerning in speciall manner the glory of God, the maintenance of his service, Word and truth. 2. In cases of hazard, either of our neighbours, or of our owne life, livelihood, or Christian reputation, and the like, and then when all other lawfull meanes, reasons and arguments are wanting to cleare a weighty and necessary truth. 3. And to that end, that God may be, 1. glorified in the acknowledgement of his omnipresence, omniscience, truth, justice and power. 2. For the maintenance of truth and justice, in things secret and unknowne; 3. To put an end to all doubts and controversies, *Heb. 6. 16.* 4. For the common good of mankind, both of our neighbours and of our selves. 4. And for the manner, it must be done *in truth,*

truth, in judgement, and in righteousness, as *Jeremie* bids, and ever with a religious respect, and awfull reverence to that glorious and dreadfull Majestie, the supreme Judge of Heaven and Earth, whom we call to witnesse as a certaine Patron of all truth, and severe revenger of all falshood : Thus, and in this sense an oath is a part of Gods worship. But that swearing which is usuall in our ordinary communication, is the Devils service, and to be ranked amongst the bannings and blasphemies of Hell : And he that opens his mouth for defence of it, is of a seared conscience, and Proctour of the powers of darknesse. Thus also understand that place in *Deuteronomie*, with all other to that purpose, as *Dent. 6. 13. Isa. 65. 16. Jer. 4. 2. Isa. 19. 18. & 48. 1.* But against swearing in our ordinary communication, see *Matth. 5. 34, 35. Jam. 5. 12.* You see what a shuffling and shifting there is when a man is wedded to a sinne, and will not suffer the Ministry of the Word to master his corruptions, nor is willing to submit himselfe with humility and obedience to the Scepter of Christ, and the Sovereignty of his sanctifying spirit. And if there be such variety of shifts and excuses for the sinne of swearing, wherein there is neither pleasure nor profit, what pleading, what sweating will there be for the defence of pleasurefull, gainfull, and aspiring sinnes. Our late and learned Sovereigne hath told us in his booke to his sonne, that oaths are but an use, and a sinne cloathed with no delight nor gaine, and therefore saith hee, more unexcusable, even in the sight of men ; other sinnes commonly have

have some pleasing bait, some strong enticement : But an oath hath no motive from sense, no sensuall allurements, it is all Devill, ranke, entire, malicious Hell. And as concerning the cursed estate of a swearer, blessed *Chrysostome*, a worthy Authour, tells us, that he is like a theefe condemned to die ; the oath is no sooner out of his mouth, but the sentence of eternall damnation is passed upon him, for the Lord hath protested, *He will not hold him guiltlesse that taketh his Name in vaine* ; and if the Lord hold him not guiltlesse, who can save him from eternall death ? Vengeance indeed is not presently executed alwayes, but let him know, that the longer hee is respited and reprived, the more stripes and greater plagues are preparing for him, except in the meane time he repent and forsake his sinne. If then there be neither pleasure nor profit in swearing, and the state of a swearer so desperate and forlorne, and yet such shuffling and shifting for upholding it, you may conjecture how loth an unregenerate man, who hath no assurance of Heaven by a justifying faith, will be to part with other both delightfull and gainfull sinnes. Hence it is, that yet farther, besides distinctions, exceptions, and many other evasions and shifts, rather than the unregenerate man will yeeld to be guided by the Word of truth, against the sensuall pleasures of his heart, he will turne the point of Gods owne weapon against himselfe, by opposing one place of Scripture, with his owne false glosse and private sense, against the true meaning and naturall power of the Word in another place : As for example, if there

Hom 15.
How is ever
like a condemned malefactor
going toward
the Gallows.

Αρεῖς, exquisi-
sit, ὅτι τὸ εἶς
ἀπορβαίνεν,
quod ab imo ad
supremum ascen-
dat, quod est
exquisitæ perfe-
ctæq; diligentie.

there be urged against his formality, coldnesse and luke-warmnesse, that *Ephes. 5. 15. Take heed therefore that yee walke precisely*, it is translated *circumspectly*, but the word in the originall will well beare the former; and that *1 Ioh. 3. 3. Every man that ha's hope of seeing God, purgeth himselfe as he is pure*; that is, in matter of sanctification and holinesse of life, must be a Puritan, and that of our Saviour Christ to his Apostles, *Ioh. 13. 10. Yee are cleane or pure, but not all*; as if he should have said, ye are all pure, (for so *καθαροί*, the word in the originall signifies) directly (I meane still in sincerity of heart, and holinesse of life) save onely one, *and he is a devill, Ioh. 6. 70. that was Judas. Ioh. 15. 3. Now are yee cleare or pure*, (for the word that signifies pure is used there againe) *through the word which I have spoken unto you*; whence appeares, that if the Word worke powerfully and conscionably, and by the sanctifying spirit of Christ, it makes men pure in holinesse of affections, and unspottednesse of life; I say if the formall professour be urged with such places as these, rightly understood, and in their true sense, they will much gall him, nettle and sting him, and hee will startle at the name of Puritan and precisenesse, and presently come upon you with such places as these, with a sense to serve his owne humour, and to maintaine himselfe in a plodding course of formall Christianity; the places be such as these; *There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse, Prov. 30. 12.* Here will he say is a place for you that are so precise and pure, so singular and Seraphicall, that

that an ordinary course of life, and a reasonable service of God will not serve your turne, but you must bee percht up like a proud Peacocke, in a straine and state of holinesse above your fellowes. And if a man but sweare now and then, and refresh himselfe amongst good fellowes, travell a little upon the Sabbath, dice, feast, and dance it at times of the yeare, as it hath beene the custome time out of minde, and the like, he is presently censured amongst you to bee prophane, as though they would have us to bee Angels upon earth, and that flesh and blood could endure such strictnesse and precisenesse. Such a paraphrase as this would hee have of the place, whereas indeed the very edge of the Text doth light upon his owne pate, and cut the throat of the carnall gospeller : For it takes hold upon such which yet lie polluted with their owne blood, wallowing in the dunge, (so the word signifies in the Text) of their owne naturall corruption, utterly without the power of inward sanctification, and yet these will needs perswade themselves, that though they be not so forward as others, yet they hope for salvation as well as the precisest : Or though they continue in some grosse sinne, as in Swearing, Uncleannesse, Usury, Sabbath-breaking, Oppression. Ignorance, neglect of the Ministry of the Word worl'liness, hatred of Gods ch'ldren, or some such like, and yet they nourish a conceit, that their state is good enough for Heaven, and that they may well enough goe for good Christians. " For, thinke they with
'themselves, we have a good care in other things
to

"to serve God, it is but this one thing in which we
 "offend, and we are but flesh and bloud, we can-
 "not be Angels upon earth, there is no man but
 "he lies in one bosome sin or other, &c. Thus ma-
 ny professours of Gods truth thinke themselves to
 be good men, and without exception, when in-
 deed and truth they are very prophane, and in the
 state of wretchednesse and damnation. If hee be
 beaten from this place, hee will perhaps lay hold
 on that *Isa. 65. 5. Stand apart, come not neare to me, for
 I am holier than thou,* &c. See saith he, how God
 himselfe reproves and threatens such fellowes who
 will needs be more holy than other men, they must
 be *the Christians,* and other men *good-fellowes*; they
 must be *the brethren,* and all besides prophane; they
 onely must be sincere and conscionable, and others
 formalists, and carnall gospellers. They cannot be
 content with prayer and preaching in publike, as
 others are, but they must have family exercises, as
 they call them: They cannot onely bee content
 to forbear grosse sinnes, as Adultery, Drunken-
 nesse, Usury, and such like, but out of their pre-
 cise humours, they must make conscience of ly-
 ing in jest, and petty oaths, when a man meanes
 no harme, honest recreation of the Sabbath, dan-
 cing upon holy dayes, when we have nothing else
 to doe, gaming for our owne money, merriments
 amongst good fellowes to drive away the time, ab-
 sence from a Sermon now and then, at some wakes
 or feasts, and such like trifles, not to be stood upon.
 This is his corrupt glosse, and inconsequent infe-
 rence upon the place, but wretched man, hee doth

not

not consider that the Text may justly and fitly be returned and retorted upon his owne head, for here are meant proud Pharisees, and Imperious Hypocrites, which out of a selfe-love of their owne carnall wisdom, and superstitious conceits, are impatient of controlment and reproofe, by the messengers and Ministers of God; and thinke they are wiser by their naturall policie, and more holy by their will-worship, and civill honesty, than those they call Puritans, for all their knowledge in the Word of God, and with all their sincerity; the simpler sort of these men, if they be reprov'd for sinne, as these Hypocrites were by the Prophet, as for swearing, prophaning the Sabbath, idlenesse, ignorance, and the like; their answer is commonly, (in sense and substance, the same with theirs in the Text) what have you to doe with us, we hope we have as good a conscience to God as you; you will doe worse your selfe now and then, meddle with your owne matters; we are better men than your selfe.

I omit here the Exposition which some learned Divines give of this place, very probably, which carrieth no shew nor sound any wayes towards their false glosse, that's this, when the idolatrous and rebellious Jewes were wickedly sacrificing in their Gardens, and on high hills, and under every greene tree, as their corrupt custome was, the Prophet would come unto them, and from the mouth of God censure and reprove their wicked and abominable sacrifices and services, but they being superstitiously and sottishly wedded to
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their will-worship, (as the Papists are at this day) thought themselves hereby more holy than the true servants of God, and would endure no reproofe and meddling with to the contrary, and therefore when the Prophet came, they would bid him stand off, not bee too busie, nor meddle with them, if he did, they would speed him, they would sanctifie him with a witnesse, they would dispatch him, even sacrifice him, as they did their beasts, so blondily and cruelly minded were they towards him.

If this place then will not fadge and serve the turne, it may bee he will turne you to that Eccles. 7. 18. *Be not just overmuch*, here saith he the wiseman, after long experience in the world, and passing thorough many courses and wayes of life, being now growne wise, and moderate, and stayed in matters of Religion, bids us *not to be just overmuch*; not too precise, too strict, too singular, not still to have one trick or other above others, but to hold the hye-way, and to doe as our betters, and most men doe, &c. In this Commentary upon it, understand by the way, by precisenesse, strictnesse, and singularity, howsoever hee may deceive his owne heart, and pretend to the world he meanes sincerity, holinesse, and sanctification. But the true meaning of the place as I take it, may be this; It may either be understood in respect of policie, and execution of justice, thus be not overmuch, in that sense as we say, be not too liberal, we mean indeed, be not prodigall; bee not too mercifull, when a man pleads for impunity of prophanes, and pardon of malefactors,

lefactors, or spares idolaters, as *Saul* did *Agag*, that is, bee not cruell; bee not bloody to your owne soules, to the good of the Church, to the glory of God, in sparing and speaking for them, in foolish pity, whom the Lords bids root out, so *bee not just overmuch*, that is, by standing too strictly ever to the litterall sense of the Law, and in all cases without putting difference, by urging severely every circumstance, be not too rigorous, too extreame. It is a common saying, extremity of Iustice, is extremity of wrong, be not then so strait laced in matter of Iustice, as not sometimes in extraordinary cases to moderate and qualifie extremities, with equity and conscionable discretion. Or thus, in respect of spirituall maters, and the services of God, be not just over much, that is, sith God hath wisely and sufficiently laid downe his will and pleasure in his Word, and given us there gracious and spirituall rules and directions for our lives and conversation, let us not of a superstitious conceit or opinion of merit, finde out and frame unto our selves will-worships, and services which have no warrant out of the Word; away with works of supererogation, pilgrimages, hermitages, and all unsanctified vowes; and so the Text strikes at all Pharises, Iusticiaries, will-worshippers, selfe-conceited servers of God, though they take never so great paines, the wicked take more paines to goe to Hell, than the godly to goe to Heaven and that whether they take the extreame of strict superstition upon the right hand, as you may see here, or the other extreame of notorious sinfulness upon

See cleaver
Pro 13.15.p.44.

1 Sam. 15.

the left hand; so though they bee never so patient of tortures, or exact and exquisite in their selfe-devised services; such were those wretched Jewes, who mingled the rufull eyes of their dearest children with musicke and melodie, lest they should be moved to compassion, while they were to bee cast into the fire to bee burned up in sacrifice unto the Idoll *Moloc*. Such an one was *Saul*, when hee spared the best of the sheepe and Oxen for sacrifice, against Gods Commandement. Such were *Baals* Preists, who lanced and cut their flesh before their Idoll, untill the bloud gushed out. Such were the Scribes and Pharises, who compasse Sea and Land to make a Proselite. Such at this day are the blinded Papists, who out of a superstitious conceit of merit, whip themselves, waste their goods, consume their bodies with wearisome pilgrimages, to see some counterfeite reliques, and rotten bones, or to visit accursed Idols, and popish Saints. Such are all such as conceitedly affect, and unwarrantably pursue any kind of supposed justice & holinesse above or besides the sacred and sufficient Word of truth. I doe not see but the Text may extend to both senses, for it censures all excesse of justice, in that sense as you have heard. If he be given to the world, and earthly minded; and thereupon pressed with 1 Cor. 6. 10. where it is plaine, *That no covetous man shall inherit the Kingdome of God*. And with that 1 am. 5. 3. *That the rust of his gold and silver shall one day be a witnesse against him; and shall eat his flesh as it were fire*. He will come upon you with that 1 Tim. 5. 8. *If there be any that provideth not for his owne,*
and

and namely for them of his household, he denieth the faith, and is worse than an Infidell. And it is true indeed, rightly understood. But not onely the worldling doth, but the true Christian, except hee bee very wary, and keepe fresh in his consideration the unfading and lasting treasures above, may beare himselfe too bold, and build too farre on that place, to the disgrace of his profession, diminishing his spirituall comfort, and lessening his joy in heavenly things. It is true, *he is worse than an Infidell, who provides not for his family*; but he must doe it conscionably, honestly, lawfully; hee must not deceive, wrong and oppresse his neighbour; he must not gather wealth together by usury, oppression or cruelty; by stealing, cozening, or violence; by gaming, lying, fallshood, or by any indirect meanes, and unlawfull course; for he quite crosses & overthrowes the meaning and purpose of Gods Spirit in that place; so hee brings Scorpions and firebrands into his house, sorrowes and miseries, *and the worme that never dieth*, into his owne conscience; crosses and curses upon his outward state, plagues and woes upon his children and posterity, for whom hee so wickedly heaps up his unrighteous Mammon. The curse of God doth ever one way or other follow ill gotten goods, and his vengeance doth hunt the covetous man to confusion. It may be the worldling sees an end of his wealth even in this world; that which is gotten wrongfully & wickedly, being to the rest like a dead flie in a box of precious ointment, or a sparke of fire in the thatch, it sets on fire, wastes & consumes sometimes even in

short space, all a mans other wealth. *As the Partridge lay th egges which she hatcheth not, saith Ieremie, he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole. Ier. 17. 11.* Or it may fall out, that he may toyle and tire himselfe with much vexation, and heart-eating care, in greedily hoarding up riches, keepe them with much feare and trembling, part from them with greife and, *Temporalium amor quantum afficit cum haeret possessio, tantum quum subtrahitur, urit dolor, Gregor.* anguish: and,

He gives wings to those golden Angels which have been long cooped up in a corner.

1. Either leave them to those who will set at liberty and enlarge those golden heaps which have formerly beene confined and imprisoned, and fast kept with iron bolts and barres, according to that *Prov. 28. 8. He that increaseth his riches by usury and interest, and so indeed by any unlawfull meanes, gathereth for him that will be mercifull to the poore, Prov. 13. 22. Iob 27. 16, 17.*

2. Or after they may be scattere^d and consumed by strangers, or they know not whom, according to that, *Eccles 6. 2. There is an evill which I saw under the Sonne, and it is much among men: A man to whom God hath given riches and treasures, and honour, and he wanteth nothing for his soule of all that it desireth; but God giveth him not power to eat thereof, but a strange man shall eat it up; this is vanity, and this is an evill sicknesse. And that Psalm. 39. 6. Eccles. 4. 8. & 2. 18, 19.*

3. Or they may bequeath them to their children, and the curse of ill gotten goods cleaving unto them, they may melt away in their hands, as snow before the

the Sunne ; according to that Eccles. 5. 13. *There is an evill sicknesse that I have seene under the Sunne, to wit, riches reserved for hurt to the owners thereof, and these riches perish by evill travell, and he begetteth a sonne and in his hand is nothing.* But howsoever, whether ill gotten goods prosper or prosper not in the hands of the owner, or his posterity ; assuredly the plague and curse of God doth cleave unto his soule, and continually haunts and hunts that man to destruction, who enricheth himselfe by wicked and wrongfull meanes, except betime he repent soundly, amend his life, and make restitution. *Hee that hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath given forth upon usury, or hath taken increase, (the same reason is also of all indirect and unlawfull getting) shall he live? Hee shall not live seeing he hath done all these abominations. he shall die the death, and his blood shall be upon him* Ezech. 18. 12, 13. And take this by the way, the more a man prospers in his outward state, by ill gotten goods, the greater curse doth surely cleave unto his soule, and more fearefull vengeance abides him for afterward. They and their posterity may prosper, Psal. 17. 14. but marke the curse that cleaves unto them, *They are men of the world, and have their portion in this life..* And as a man is not to provide for his family by any unlawfull or indirect meanes, neither is he to doe it, though his meanes be just and right, with a greedy, earthly, and covetous heart. If a man take no wicked course to be wealthy, but that his meanes bee warrantable out of Gods Word, yet if hee goe about it with a

2 Cor. 7. 31.

worldly minde, distrustfull of Gods providence, and enamoured upon earthly things, and the wedge of Gold, he cannot looke for Gods blessing either upon himselfe, or upon his goods. The same *Apostle* that saith, *He that provideth not for his family, is worse than an Infidell*; bids us in another place *use this world as though we used it not, for the fashion of this world goeth away*. If the wealth of this world come not upon us as upon other men, we are not by any meanes to labour with greedy minds, or unlawfull meanes to enrich our selves, but strongly to uphold our hearts, in conferring with such places as these, *Better is a little with the feare of the Lord, than great treasure and trouble therewith, Prov. 15. 16.* that is, with feare, care, sorrow, and a guilty conscience. *A small thing unto the righteous, is better than great riches to the wicked and mighty, Psal. 37. 16.* for the wicked and mighty with their great wealth, and large Revenues, are fatted against the day of slaughter, while the righteous with their little pittance, are sweetly & comfortably led along to everlasting happinesse. We must not measure and estimate the comfort of riches by their heaps and hoards, but by Gods blessing, and the comfortable use of them. A little gold is more worth than a great deale of Led: A small pearle over-valueth a huge rocke of flint: A Barne full of wood is not so much worth as a box full of Diamonds: That small which the true Christian enjoyes, with the blessing of God and a good conscience, is infinitely more worth and precious, more sweet and comfortable than all the treasures of the wicked, or
the

the wealth of the whole world. If hee bee a man that hath his sweet sinne still beat upon by the Ministerie of the Word, but will by no meanes yeeld and submit to the power thereof, for all the judgements and certaine vengeance denounced against him, and be thereupon urged with those terrible places against such men, *Dent. 29. 19; 20. If a man heare the words of this curse, and blesse himselfe in his heart, saying, I shall have peace, &c. The Lord will not be mercifull unto that man, but then the wrath of the Lord, &c. Ier. 18. 11. Speake thou therefore unto the men of Iudah, &c. I prepare a plague for you, and purpose a thing against you, returne you therefore every one from his evill way, and make your wayes and your works good; but they said desperately, surely we will walke after our owne imaginations, and doe every man after the stubbornnesse of his wicked heart, &c. The judgement followes, v. 17. I will scatter them with an East wind before the enemy, I will shew them the back and not the face in the day of their destruction. And Ps. 59. 5. Stand up O Lord God of Hosts, thou God of Israel, to visit all the heathen, and be not mercifull unto them that offend of malicious wickednesse.* If he be urged I say with such places as these, whereby it appeares, that God doth in speciall manner, with particular wrath and indignation, set himselfe against them, who doe wittingly and willingly goe on in some open, infamous, and lewd course, though their state be many times laid open to their faces by the Ministry of the Word, he will presently shield himselfe with that much abused and wrested place which is usually read before confession, *At what time soever, &c.* taken out
of

o! *Ezech. 18. 21, 23.* But if wee seriously consider the conditions necessarily required and exacted by God on the sinners part, they are well able to coole the courage, and stop the current of any obstinate presumptuous wretch, that therefore in the meane time goes on in his sinne, because God is mercifull at any time; The place runs thus in the Text, and requires this condicion; *If the wicked will returne from all his sins that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right; he shall surely live and shall not die: All his transgressions, &c.* Hence it appeares plainly, that if a man will challenge any right part or interest in this precious promise of grace and mercy, hee must leave all his sinnes, and keepe all Gods statutes, for these are principles laid downe in the best Divines in the doctrine of mortification.

1. First, a man can have no peace in his conscience, that favoureth and retaineth any one sinne in himselfe against his conscience. 2. A man is in a damnable estate, whatsoever good deeds seeme to be in him, if he yeeld not to the worke of the holy Ghost, for the leaving but of one knowne sinne, which fighteth against the peace of conscience.

3. So long as the power of mortification destroyeth thy sinfull affections as they rise, and so long as thou art unfainedly displeased with a'l sin, *and dost mortifie the deeds of the body by the spirit,* thy case is the case of salvation.

4. Every Christian should carry in his heart a constant and resolved purpose not to sinne in any thing, for faith, and the purpose of sinning can never stand together.

5. A

Sec Dike p. 195.

Rom. 8. 13.

Perkins Graine
of mustardseed.

5. A good conscience stands not with a purpose of sinning, no not with an irresolution against sinne, *psal. 119. 1.* These and the like sayings which to carnall eares taste of too much strictnesse and severity, spring and have their ground and warrant from this place, in the Prophet, which is so much and fearefully abused by a prophane and unhallowed interpretation, to presumption, security, and desperate continuing in sinne: For to an impartiall and sincere understanding the sense is cleare, and the place pregnantly shewes, that if any man would have his finnes pardoned, his heart purged, himselfe possessed of the blessings of grace, and right to the creatures, he must not leave so much as his sweet sinne unmortified, uncrushed, and uncast out, hee must returne from all his sins; nay, and besides he must keepe all Gods statutes. *Then should I not bee confounded, saith David, when I have respect unto all thy Commandements.* Though we cannot perfectly and exactly in the state of mortality fulfill the law of God, yet all that are sanctified and Gods true servants, with sincerity and singleness of heart, respect; feare and obey all his Commandements. If thou then upon this ground, whosoever thou art deferre thy turning unto God untill thy deaths bed, *Iob 27. 8. 9. 10.* tell mee then how thou performest the condition, and leavest all thy finnes: for then then they leave thee. *Quare securuse: & quia egisti penitentiam, eo tempore, quo & peccare potuisti: Si aut in vis agere penitentiam, ipsam tunc quando peccare non potes peccata te dimiserunt; non tu illa.* And what space shalt thou have to purchase comfort

Balme of Gi.
lead, p 37.

PSAL. 119. p. 6.

Aug. tom. 10.
pag. 675.

comtort by keeping all Gods Statutes, when thou art presently going to judgement, for thy many breaches of his Lawes, and rebellions to his Majestie? Thus I have given you a taste, how the formall Professour, who hath no mortification, doth use to shift by distinctions, exceptions, excuses, carnall limitations, false Glosses, opposing one place of Scripture in his owne sense, against the true meaning of another, and the like. And as hee doth still oppose against the power of Gods truth in one point or other, (especially that which strikes at his sweet sinne) either by profession, opinion, or practise, or in all, or at least in the last, so commonly you shall ever finde him not so well affected to that holy part of divine truth, which thunders out Gods just judgement against sinners, and therefore his applause and voice ever goes with those Prophets *who cry peace, peace*, and which fill the eares of fooles with spirituall flatteries, and stand all upon pardon, mercy and compassion, but as for them that deale faithfully with Gods Word, and feelingly with mens consciences, *who keepe nothing backe from them of all the counsell of God*, but follow the right method of saving soules, sanctified by the holy spirit, and practised by the Prophets, Apostles, and all Gods faithfull Ministers, which is first to wound and bruise by the terrours of the Law, and then seasonably to powre in the soft and saving oyle of grace; I say his heart and affections are not toward such as these, because he is not willing to heare of plagues and judgements for sinne; he is settled and resolved upon a plodding formall course,

course, wedded to the pleasures of his sweet sinne, and therefore would not willingly be disquieted, and cast into melancholy, by being put in minde of those endlesse torments and vexations, which are prepared and preserved for all hollow-hearted and halfe Christians; he flourisheth in his outward estate, prospers in the world, and makes a faire glistering in outward profession, and therefore it galls and stings him to the heart to heare of such like places as these; *Iob 20. 5, 6, 7. The joy of hypocrites is but a moment, though his excellencie mount up to the Heaven, and his head reach unto the clouds, yet shall hee perish for ever like his dung, &c. Psal. 111. 6. Vpon the wicked the Lord will raine snares, fire and brimstone, and stormie tempests, this is the portion of their cup, Iob 8. 11. Can a rush grow without mire? or can the grasse grow without water? though it were yet greene, yet shall it wither before any other herbe; so are the paths of all that forget God; And the hypocrites hope shall perish; his confidence also shall be cut off, and his trust shall be as the house of the spider; he shall leane upon his house, but it shall not stand, he shall hold him fast by it, yet shall it not endure.* This vexeth him to the heart, that whereas he is richly and strongly clothed and encompassed with wealth and worldly reputation, yet notwithstanding he must shortly perish, *even like his owne dunge.* And whereas in the world hee goes for an honest and civill man, and for one that is moderate and sober in Religion, onely none of the preciser sort; yet in the day of triall, all the confidence and hope which formality and outwardnesse in Religion hath planted in his hollow heart, shall prove unto him

him *but as a Spiders web.* “ The house of a Spider
 “ cannot stay a man by the way, which is falling
 “ from the top of an house : Neither can civill ho-
 “ nesty, or outwardnesse in Religion save the for-
 mall Professour from sinking into the bottome of
 “ Hell. As judgements against sinnes lie in the
 Booke of God, he doth not openly grumble against
 them, for that would seeme to talte of blasphemous
 Atheisme, yet what secret repinings he har-
 bours in his heart, God knowes; but when Mini-
 sters presse them out of the Pulpit, and urge them
 upon the conscience, there hee thinks he may be
 more bold than with the Booke of God, and there-
 fore then he cries out of too much judgement, of
 too much pressing the Law, of too much severity
 and imperiousnesse over mens conscience and dri-
 ving them to despaire. But let him conceive and
 understand, that never any man that belonged to
 God, and to his everlasting covenant of grace and
 mercy, was driven utterly from God, into the Hell
 of despaire, by urging the Law, and Gods just
 judgement against sinne : It may bring them into
 feares and amazements of heart, into anguish and
 horreur of conscience for their sinnes, and so it
 should, and so God would have; that is the very
 blessed way which leads unto the glorious comforts
 of the Gospell, and the Paradise of true Christia-
 nity; but it never did, it never can cast any one
 that belongs to God, either into *Cains* case, or *In-
 das* his Hell. Besides, I speake only for mine owne
 experience; I have knowne many good Christians
 who have much complained of those who preach
 so

so mercifully, and comfortably (as some call it) *still crying peace, peace*, as of men that do no good in their Ministry, but much encourage prophaneesse; *and adde strength unto the hand of iniquity*; but I never heard any true Christian rightly informed, finde fault with seasonable urging the Law, such find-faults are commonly ever obnoxious themselves; and galled upon the fore, and therefore they kicke and spurne at the *pure and undefiled Law of God*, and his faithfull messengers, when as indeed it is their owne corruption, and hatred to be reformed, which breeds all their misery and impatiencie of reproofe. I speake not this to justifie and give allowance unto any unseasonable terrifying of any trembling conscience, powring the wine of Gods wrath into any bruised heart, or applying a biting corrasive to a bleeding soule. As I dare not speake peace or promise pardon to any prophane man, or impenitent sinner, so I infinitely desire to poure the softest oyle, and dearest promises of grace and mercy, into every broken and wounded heart, for as promises of salvation to a worldling, are like *honour to a foole*; so terrors of the Law to a man truly humbled, are as *snow in summer, and raine in harvest*, both unseemly and unseasonable. But untill a man bee confounded and cast downe in himselfe, and truly humbled *under Gods mighty hand*, with sight of his sinnes, and sense of Gods wrath, by a powerfull application of the Law; out of what conscience or Commandement can a Minister of the most holy and just God, minister to him comfort of salvation, or any hope of Heaven?

Heaven? what ground, what warrant is there for such *daubing, with such untempered mortar*? or what good comes therby to the party? or comfort to the Preacher? Oh! could we heare now those wofull cries and yellings which many forlorne and damned soules will cast upon the faces of their faithlesse Teachers, at that last and dreadfull day; telling them that their pleasing preaching hath beene the occasion to bring them into the pit of Hell, that their *daubing* hath beene the cause of their *damning* &c. then would we change our minds, and be best pleased with the most searching Sermons. Suppose a man in danger and doubt about the state of his Lands, should come to a Lawyer to receive information and instruction thereabouts, and he perusing and searching thorowly his writings and evidences, and finding them very unsound, and his title and claime unto them very insufficient, yet notwithstanding tels him, because hee will not cast him downe for the present, and discourage him, or rather because he hopes to gaine by him, that his cause is good enough, his title sound, his right unto them without exceptions, and so dismisseth him with much joy, hope, and comfort; hereupon he followes a long and tedious suit, with good confidence, and hopefull expectation; but when all comes to all, and the matter to the triall, his titles prove starke naught, and so he doth not onely lose his lands, but also his whole stocke, and all his other goods are quite and unnecessarily spent upon a rotten cause: Doe you thinke such dealing as this would make any thing, either for the credit
of

of the Lawyer, or the comfort of the Client? Had it not beene better for both sides there had beene faithfull and plaine dealing at first? Or imagine one sicke of a consumption should come unto a Physitian, and desire him to tell him truly what he thought of his disease, whether it were recoverable or iucurable, if there were no hope that he might prepare himselfe for another world, and compose his soule religiously for Heaven; If it were curable that he might set himself to a course of Physick, and hope for his former health; and he knowing from infallible grounds and rules of art, that there were no possibility of recovery, yet to please him for the present, and to make way for his owne advantage, tels him there is no doubt to be made, but he may recover if he will be at the charge; whereupon he spends all that hee hath upon the Physitian, and goes thorow much anguish and paine, and at length when all is gone, both body and substance sucked dry, hee is uncomfortably left to the pangs of death, and the certaine period of his long and unnecessary languishing. Had it not beene better thinke you for the conscience and Christian reputation of the Physitian, and both for soule, body and goods of the patient, that the truth had beene told at the beginning? It is so in the present case about spirituall matters; mens spirituall estates are to be discovered by the Ministry of the Word, the soundnesse or sandinesse of their hopes for Heaven must there appeare. It is the part and office of the Minister, out of the Law and Booke of God, to resolve men of the right or rottennesse

of their title and interest, to that everlasting inheritance above. Now whether is better thinke you, both for the conscience and comfort of the Minister, and the endlesse good of the hearers, that he should deale faithfully in this weighty and important point; that he should tell the formall Professour, and luke-warme Christian, that except hee come on to the forwardnesse of the Saints of God, and embrace their sincerity, the Lord will most certainly *spew him out of his mouth*: The civill honest man, that if he onely content himselfe therewith, there are many of the Heathens more honest than himselfe already in the fiery Lake; the drunkard, the covetous, and so other notorious sinners, *that they shall never inherit the Kingdome of God*; that so by the mercies of God, if they belong unto God, they may suffer the Word of Life to sinke into their inward soules, to soften their hearts, to sanctifie and save both their bodies and soules. I say, whether is it better for a Minister thus to deale faithfully in the holy businesses of God, and plainly with men in so high and weighty point, as the endlesse damnation and salvation of their soules, *or by sowing pillows under their elbows, by crying peace, peace, and preaching pleasing and flattering things*, put them into a fooles Paradise, and groundlesse perswasion of the soundnesse of their spirituall estate, when indeed and truth there is no such matter: So that when the day of triall comes, *Comes also upon them sudden destruction, as travail upon a woman with childe, and they shall not escape*; and then they lose not onely their soules, and an everlasting

lasting inheritance in Heaven, but also much vaine hope and expectation, which by reason of the unfaithfulness and unsincerity of their Ministers, they entertained and feed upon all their life long.

The Preacher is the Physician of the soules of men, is it either conscience or honesty thinke you for him to tell a man that his soule is in spirituall health, when it is certainly bleeding to everlasting death : Were it not farre better truly and plainly to acquaint him with his disease and danger, that so he might seeke for remedy and be saved, than either by dissembling or silence, to let him perish in his sinnes, and so himselfe incurre the horrible guilt of spirituall blood-shed ? The Surgeon who onely drawes over a skinne, while the wound in the meane time doth dangerously rankle and fester inwardly, either wants skill, or honesty, or both. Where is the conscience and spirituall wisdom of that Prophet, *Who cries peace, peace, where there is no peace, Ierem 8.11. Who paint over with the untempered mortar of spirituall flatteries, the already painted Sepulcher, the glorious hypocrite, when as within there is nothing but rottenesse and confusion ?* Yea, but howsoever are judgements seasonable still ? must still the law be urged ? must we heare continually of our sinnes ? In every Sermon must the swearer, the drunkard, the usurer, the wanton, the worldling, the ignorant, be damned into the pit of Hell ? Is there no time for peace ? *What peace ?* said Iehu to Iehoram, in another case, *while the whoredomes of thy mother Iezebell, and her witchcrafts, are yet in great number ?* So may I say in this point, what peace

would you have when there is no peace towards, *but noise, and tumbling of garments in bloud, and burning, and devouring of fire?* What peace? while many crying abominations, as *grinling the faces of the poore, Usury, Drunkenness, Swearing, Uncleanesse, Ignorance, and the like, with brazen browes, and whorish fore-heads, even out-face the Sunne, and rebelliously band themselves against the Majesty of Heaven.* If you would not heare of your sinnes continually, continue not in your sinnes; in worldlinesse, uncleannesse, luke-warmnesse, prophanenesse, and prophaning Gods Sabbaths, &c. untill the dead flesh be consumed, corrasives must bee applied; while sinne reignes it must bee reprove.¹

If the Law bee distastefull unto you, rent and breake your stony hearts, that they may be fitted for the precious oyle of grace, and comfortable promises of the Gospell. Was it not unseasonable for *Isaiah* in his time to cry woe against Inclosers, *Woe unto them that joyne house to house, and lay field to field, &c. chap. 5. 8.* Against carrowfers, *Woe unto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke, chap. 5. 22.* Against the proud and the drunkard, *Woe to the crowne of pride, the drunkards of Ephraim, for his glorious beauty shall be a fading flowre, &c. chap. 28. 1.* They shall bee trodden under foot, even the crowne and the pride of the drunkards of Ephraim, *vers. 3.* Was it not unseasonable for *Ezechiel* to tell his people, that if any defiled his neighbours wife oppressed the poore and needy, gave forth upon usury, or tooke increase, he should not live, but should.

should die the death, and his blood should be upon him, chap. 18. Was it not unseasonable for Ieremy to threaten Ierusalem immediately from Gods owne mouth, that if they would not sanctifie the Sabbath day, the Lord would kindle a fire in the gates thereof, and it should devour the Palaces of Ierusalem, and it should not be quenched, chap. 17. 27. Was it not unseasonable for Zephanie to pronounce a woe against the pollutions of his time, the contempt of the Word, the cruelty of great men, the lewdnesse of the Prophets; Woe, saith he, to her that is filthy to that cruell Citie, she heard not the voice, she received not correction, she trusted not in the Lord, she drew not neare to her God. Her Princes within her are as roaring Lions, her Iudges are as Wolves in the evening, which leave not the bones till the morrow. Her Prophets are light and wicked persons, her Priests have polluted the Sanctuary, they have wrested the Law, Zeph. 3. Was it not unseasonable for Malachie to bring the words of God to his people; I will come neare to you to judgement, and I will be a swift witnesse against the Sooth-sayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widdow and the fatherlesse, and the stranger, and feare not mee, saith the Lord of Hosts, Malach. 3. 5. Was it not unseasonable for Saint Iames to tell hard hearted men, that there shall be condemnation mercilesse to him that sheweth not mercy, chap. 2. 13. To bid rich men weepe and howle, for their miseries that shall come upon them, chap. 5. 1. For Saint Paul to tell wantons, that whoremongers and adulterers God will iudge, Heb. 13. 4. To tell those that doe the works of the flesh, such as are

uncleannesse, drunkennesse, hatred, and suchlike, that they shall not inherit the Kingdome of God, Gal. 5. To tell the ignorant that the Lord Iesus will shew himselfe from Heaven with his mighty Angels, in flaming fire, &c. 2 Thess. 1. 8. To tell all prophane men to their faces, that unto them that are contentious, and disobey the truth, and obey unrighteousnesse shall be indignation and wrath, tribulation and anguish shall be upon the soule of every man that doth evill, of the Jew first, and also of the Grecian. Rom. 2. 8, 9. Was it not I say unseasonable for these blessed men of God in their times to deale thus faithfully with Gods people, with whom they had to doe, or publishing unto them the whole counsell of God, and his just decrees against their hatefull sinnes, that so they might doe their best to drive them unto God, and bee sure to free their owne soules from the guilt of the bloud of soules? And shall not the same holy practise of Gods Ministers be seasonable now in these times, especially when sinne is a thousand times more sinfull? For our times have received all the pollutions and abominations which the course and current of all former ages have carried into the sinke of sin, which is now a thousand times more full and filthy than ever it was before. There was never more and more cruell *Inclosing*, never more and more hatefull *Carowling*, never more and more abominable Pride, Oppression, corruption in all Estates, Usury, Drunkennesse, Uncleannesse, Mercilesnesse to the poore, Ignorance in the common people, contempt of the Ministry, in a word, there was never more Hell upon Earth, never so large a harvest for

for Satan; And yet wee must cry *peace*, wee must preach no judgement, as if it were fit to proclaime pardon to open and professed rebels, as though that sword of Gods Judgements, which could hardly wound sinne in the Cradle, were too sharp and strong to encounter it being growne a Gyant: As though they were fit Trumpeters for the Lords warre, which would not or durst not *shew the people their transgressions, and the house of Iacob their sinnes*. As though the Ministers of these times were not the Embassadors of the same most holy and just God, had not taken the same oath of everlasting enmitie against *the Prince of this world*; had not the same sword of the Spirit, to wound the *haire scalpe of everyone that goes on in his wickednesse*; were not furnished with the same mighty hammer of his Word, to breake in peeces stony hearts; and the same spirituall weapons to *cast downe strong holds*; had not the same crying sinne and hatefull corruptions to cry against and confound; and were not as it were to stand at the staves end with the whole world, as well as the Prophets of old, and all Gods faithfull messengers in ages past. Wretched men who controll, prescribe unto, and limit Gods wisdom, about the manner and method of working upon their corruptions, crosse the course of all those that ever set themselves conscionably to the conversion of soules, and will needs be carried to Heaven on beds of Downe. These men would have have a sugar and silken Gospell, a Church of Velvet, they would feed onely upon mancher and Manna, and tread upon Violets and Roses I meane, they would

They would arrive at Heaven, without failing by the gates of Hell: that is, have part in the bloud of Christ and joyes of Life, without a broken spirit, and remorse for sinne.

be new borne, without the pangs of the new birth &c. And wretched Ministers, who either for want of skill, of courage or conscience, that they may please, be plausible, or for preferment, soothe men up in their sinnes, either by silence, or preaching pleasing things, whereby they suffer them to perish in their sinnes, and themselves are guilty of the blood of their soules, *Ezech. 33.*

Some said, a Divine call those that open the Law, and denounce judgement, English Doctors, and the most insufficient agents Christ employes in his Ministry : But they are indeed the most glorious and magnificent workmen that God exerciseth in his Harvest ; for by affrighting and astonishing the consciences, they may recall men from their evill courses, and from the jawes of the Devill, by begetting in them remorse and true sorrow for sinne, and prepare them for salvation, and the glory which is to be revealed.

Thus have I largely laid downe the humour and practise of the formall Professor, when his deceitfull heart is discovered by the light of divine truth, and hee is pressed with the power of the Word, against his sweet sinne, or that maine worldly contentment, upon which hee hath inordinately reposed his heart, affections and chiefe delight : He is resolved not to part with it, (neither indeed can, untill it please the Lord soundly to convert him, and thorowly to sanctifie him) and yet because hee makes conscience of some of his wayes, goes for an honest man, is good in many things, he would not willingly for one default forfeit all his other

other integrities; he is both to lose the benefit and reward of the rest of his goodnesse, and therefore he straines the utmost veine of his wit, to devise some shift by distinction, limitation, exception, false glosse, private and partiall interpretation, opposing in a wrested sense one place of Scripture against another, or the like, that so he may blunt the point of the sword of the Spirit, lest by wounding and vexing his conscience too much, hee be disturbed and disquieted in the enjoyment of that sensuall contentment, in which his chiefe worldly happinesse doth consist: He snatcheth greedily at every shadow and colour of excuse, that hee may some way comfort his heart against the checks of his conscience, and with more hearts-ease walke on in a fooles Paradise, towards the pit of destruction, and endlesse woes of another world. But if he can finde no starting hole from the light of the Word, nor furnish himselfe with any plausible shift or excuse (for this cunning befalls but few, and those of better understanding, and more policie) why then this is his course; he surfeits so immoderately, and drinks so deepe of the sensuall pleasures of that bosome sinne, to which hee is so wedded, that he casts his conscience asleep, and so goes on at all adventures, and throwes himselfe upon Gods mercies, without all ground or warrant, with such conceits as these, that he hopes he shall doe as well as others, who are farre worse than himselfe; that God no doubt will be mercifull to one sinne; that all his other good parts and good deeds will counterwaile and make amends for one infirmity, (for so he

he will call it and conceive of it, though it bee a grosse and grievous sinne) that one sinne will not require so great repentance, but that it may be well enough done upon his death-bed, and such like. To conclude the whole point ; the formall Professer with his temporary faith, doth ever sing *Naa-mans* note ; *But therein the Lord be mercifull unto thy servant* ; that is, in this or that sweet sinne, in one carnall contentment or other, which hee cannot leave, he will not forgoe : Perhaps he is no Swearer, no Lye, no Adulterer, no Drunkard ; he is a frequenter of Sermons, a favourer of the Ministry, and doth many things thereafter ; but as for Usury, his estate doth much depend upon it, hee knowes not otherwayes how to provide for his children, the Lord must be mercifull unto him in that point. Perhaps he is no Usurer, no Oppressor, nor outwardly infamous with any notorious sinne, but as for the sensuall pleasures of uncleannesse, and lustfull sweetnesse of whoredome and fornication, and adulteries of the heart, they hurt no body but himselfe, and are so inbred and naturall, the Lord must bee mercifull to him in that point. Or it may bee hee is not so haunted with noysome lusts, or much given to any outward grosse sinne, but as for a strict course of holinesse which Precisions take, that hee cannot digest, he must now and then spend his time amongst good fellowes, hee knowes not otherwise how to passe the time, nor to passe away his dumps and melancholy, the Lord must be mercifull to him in that point.

Thus, though outwardly hee make faire shew,
yet

yet there is ever one thing or other behinde, which for pleasure or profit, or estimations sake, hee will not part ; there is one unmortified corruption or other, which, if it were possible, hee would even carry with him to Heaven. But the man that is sanctified by faith, doth wholly resigne up himselfe to bee reformed and ruled by that holy Word, which hath already powerfully converted him, and wherein God hath given his Word, that if *he endure to the end he shall be saved* ; hee hath respect to all Gods Commandements, all his Lawes are before him ; as hee shall receive light and instruction from the Word of truth ; he is willing to leave any sinne, of which his conscience is convinced, rather than to fall into the terrours of a fearefull heart, or disfavour of God, and danger of damnation ; he is ready to performe obedience to all, or any one of Gods Commandements, though not in perfection of degree, yet ever with truth of heart ; hee is affected to the Word of God, and comes to the Ministry thereof with the same mind, submission & resolution, as did *Cornelius* with his friends & family, *Act. 10. 33.* Now therefore are we all here present before God, to heare all things that are commanded thee of God. As did the Israelites, *Exo. 19. 8.* All that the Lord hath commanded us, we will doe. *Efra chap. 7. 10.* Though while his flesh is upon him, and hee remaines in his Tabernacle of clay, hee cannot bee freed from frailties and infirmities, yet by the grace of God he doth not lie and continue delightfully and willingly in any one grosse sinne, which is discovered to his conscience by the light of Gods holy Word, the

Matth. 24. 13.
Plal. 119. p. 1.
Plal. 18. 22.

Cooper Anat.
pag. 63.

the favour of God, and peace of conscience, are farre more sweet and deare unto him, than any earthly pleasure or profit. Thus farre of the difference betwixt saving and temporary faith, in the point of inward illumination, and about knowledge in the Word of God.

2. Secondly, For conversion by the power of temporary faith, some kinde of change may bee wrought upon a man. These alterations may bee found in the state of unregeneration. 1. A change from notorious sinfulness, to civill honesty. 2. From thence he may proceed to a formall profession and outward performance of religious exercises. 3. Yet farther, he may be in some measure inwardly inlightned and endued with generall graces; there may bee these conversions and no salvation:

1. A morall change from notorious conversation, to a sober and civill carriage.

2. A formall change, which is an addition of an outward profession of Christianity, to morall honesty.

There may be these conversions and no salvation;

3. A mentall change, whereby the naturall darknesse of the understanding is in some measure dispelled by a generall light of the Spirit, so that in something more than an ordinary manner, for the state of unregeneration there is a *taste of the heavenly light of the good Word of God,*
and

and of the powers of the world to come,
Heb. 6. 4, 5.

4. A temporary change, such an one as in Scripture is called the *uncleane spirits going out of a man*, *Matth. 12. 43.* A washing, *2 Pet 2. 22.*

But where there is justifying faith, and the saving power of the spirit, there is a supernaturall, full, universall, thorow conversion of the whole man, spirit, soule, and body, from Satan, sinne, and earthly delights, to Gods service, holinesse of life, and love of heavenly things. There is a turning from grosse sinnes in action and practise, and at least from infirmities in allowance and affection, to obedience to all Gods Commandments, though not in fulnesse and perfection, that cannot be while we are covered with flesh; and in Tabernacles of clay; but with truth and uprightnesse of heart, which is the infallible inward marke of true Christianity. There is an abolishing by little and little, of the accursed image of Satan in sinne, prophanenesse, and corruption, and a renewing of the image of God, in saving knowledge, righteousness, and true holinesse, both in heart and life. This true sound Christian conversion, which is the worke of Gods sanctifying spirit, and ever a companion of justifying faith, is discernable and differenced from all partiall, insufficient, hollow, halfe conversions, by its integrity, sincerity, growth and constancie.

First, this change is ever with integrity of all parts and powers both of soule and body, though

no

no power or part hath it full power and absolute perfection of sanctification, nor can have in this life ; yet every power and part in every true Christian hath its part and measure of sanctification, by this happy and holy change : He is changed wholly, universally, in his spirit, soule and body.

1. In his spirit : that is, in his ;

1. Understanding : This before being at the best but gilded over, and guided with some glimmerings, and generall light of Divine notions and apprehensions of Heaven, but stuffed with much pride, prophanesse, vaine-glory and vanity, is now inlightned with a cleare in-sight into the mystery of godlinesse, and with that particular saving knowledge which is attended with humility and holinesse.

2. Judgement : This which before being wholly possest with error, crookednesse and perversnesse, was wont to put darknesse for light, and light for darknesse, sanctification for singularity, zeale for precisenesse, and holinesse for hypocrisy, to justifie the wicked, and condemne the just ; is now furnished with spirituall discretion, to guide himselfe in the right path, amid infinite crooked wayes of vanity and iniquity, and with the spirit of discerning, that he can discover the power of grace in other men ; so that no longer he accounts sanctification precisenesse, or that which they call good-fellowship fit for a Christian.

3. Memory : This which before was water, to receive, and entertaine, and marke, to retaine and keepe the fruitlesse impressions of vanity and folly, but

but as a Sieve to the water of life, and all godly lessons, is now greedy of saving knowledge, and desirous to forget those monstrous sinfull notions which he treasured up in the dayes of vanity.

4. Conscience : This which before was full of fearfulnesse or benumbednesse, and heartlesse to all holy things, is now awaked and refreshed with sense and feeling of Gods mercy pardoning its sinnes, endued with a gracious disposition to spirituall exercises, and tendernesse, sensible of the least iniquity.

2. In his Soule : that is, in his

1. Will : This is, which before was wedded to the liberty of the flesh, to the lusts of men, *and the pride of life*, is now weaned from all her temporary pleasing vanities, and fallen in love with eternall pleasures, and with things of Heaven.

2. Affections : These which before were carried with an headlong torrent upon the world, and pursuit of pleasures, doe now turne their edge and eagernesse towards Gods glory, good causes, and a crowne of life. They were the most fierce and furious agents for the soverainnty of the flesh, but now their lustfulnesse is crucified, their inordinatenesse and evilnesse mortified.

Gal. 5. 24.
Col 3. 5.

3. The Desires and Imaginations of the heart : These which before were without bridle, checke, feare or limit, are now turned by the last Commandement, controlled by a tender conscience, kept in awe by a consideration of Gods all-seeing eye, and confined within an holy compasse ; from their idle, impertinent, and prophane wandrings and vagaries.

3. In

2. In his Body : That is, his eyes, his eares, his tongue, his feet, his hands, and all the parts thereof ; As before they have beene windowes to let in whole troops of vanities and noysome lusts, instruments of iniquity, and executioners of many covetous, cruell ambitious, and lustfull designements of the soule, so now they are become as Centinels to discry the approach of sinne ; well appointed addrest to doe the will of God ; set apart and sanctified for the service of the New Man. The whole body, which before was *a cage of all uncleane birds, and a sink of sinne*, is now become a spirituall Temple for the living God, and an habitation for the holy Ghost.

2. As a sound and saving conversion is ever with integrity of all the powers both of soule and body ; so it is also with sincerity aswell in the inmost affections, as in the outmost conversation ; in the heart as in the life ; in the secret purposes, desires, and conceits, as in open carriage ; in the thoughts and imaginations, as in the words and actions. *The desire of the righteous, saith Salomon, is onely good Pro. 11. 23. O Ierusalem, saith Ieremie, wash thine heart from wickednesse, that thou maist be saved ; how long shall thy wicked thoughts remaine within thee ? chap 4. 14. When their hearts, saith Paul of the Israelites, shall bee turned to the Lord, then the vaile shall be taken away, 2 Cor. 3. 15, 16.* The heart must be sanctified, before we can savingly search into *the wonders of Gods Law*, and secrets of his Kingdom, though the mind be as full, as the Moone with variety and depth of knowledge ; yet except the heart be thorowly heated and softened

sofined with the sanctifying beames of *the Sunne of righteousness*, there can be no salvation. Our conversion is never current and compleat, untill *truth* be planted in the inward parts, which is a thing with God much set by.

3. A sound conversion is scene by growth in grace and godlinffe, which is ever an unseparable companion of spirituall life. Unregenerate men either grow from worse to worse, or stand at a stay, or at best grow in a shew of godlinesse, or formall Christianity, which is like the growth of corne: It hath not root in an honest and good heart, and therefore can never attaine ripenesse for the Lords Barne. But if once the Firre grow in the place of the Thorne, and the Myrrh tree in the place of the Nettle, (for so as I take it, *Isaiah* shadowes the powerfull and plentifull worke of grace, under the Kingdome of Christ) that is, after that by an holy and happy change in spirit, soule and body, wee be translated from darknesse to light, and that the seed of grace spring up in that heart, where the root of bitternesse hath not growne: There and then is an *increasing with the increasings of God*, Col. 2. 19. *a going on from strength to strength, till we appeare before God in Sion*, Psal. 84. 7. *A growing up unto full holinesse in the feare of God*, 2 Cor. 7. 1. This growth in grace and godlinesse, after a sound and saving conversion, is compared in Scripture;

1. To the growth of a new borne babe unto a perfect man. 1 Cor. 13. Eph. 4. 13. 1 Cor. 3. 12. 1 Pet. 2. 2. 2 Pet. 3. 18. If a childe sucke the mothers breasts, and prospers not thereby, it never comes to prooffe, but

weares away as they say. If a man *grow not in grace, and in the knowledge of our Lord and Saviour Iesus Christ, by the sincere milke of the Word*, he is but a changling, none of the noble and naturall brood of *that immortall seed*. If wee should see a man of many yeares, and yet in stature, strength, and wit, no bigger than a childe, we should account him a Monster in nature : Hee that growes not in knowledge and godlinesse, is a Monster in grace, and indeed no gracious man.

2. To the hying fast in a race, wherein a man gets continuall ground, and if he fall by the way, he takes surer footing, and runnes faster afterward. *Paul* for all his extraordinary perfections, and spirituall excellencies, tels us, that *he forgot that which was behinde, and endeououred himselfe unto that which was before, and followed hard toward the marke, for the price of the high calling of God in Christ Iesus, Phil. 3. 13, 14.*

3. To the growth of corne in a good and fruitfull soile, *Mark. 4.* which first peeps above the ground, then growes unto a blade, after to an eare, at length is ripe, and ready for the Barne; so doth *the immortall seed of the Word* prosper, and come to perfection in the good and honest heart of the true *Christian*.

4. To the rising of the *Sunne*, which after it appeare in the East, shines more and more, with more beauty and strength, unto the Noone-tide of the day, *Prov. 4. 18.* So after the sacred light of grace, and day-starre of saving knowledge, sprung up in the heart, they still spread brighter and farther untill they reach the height of Heaven, and full glory of the Saints of God.

5. To

5. To the prospering of a tree, which is *fastned by the Rivers of water, Psal. 1.* where there being continuall supply of sap and moisture, it fairely growes, and never failes of fruit *in due season.* So after a man be transplanted out of the Kingdome of darknesse, *into the house of God, there is a River, whose streames will* glad his heart, and feed him still with the sap of grace, and spirituall life, untill at length hee bee happily brought to taste that tree of life, and immortality, which is planted *by the pure River of water of life, which proceedeth out of the throne of God, and of the Lambe. The righteous, saith David, shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon, Psal. 92. Such as be planted in the house of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in their age, they shall be fat and flourishing.* But by the way you must understand, that for all this the childe of God, and the true convert, hath his infirmities and faintings, he may stumble, and sometimes take a fall in his race of Christianity, hee may now and then be shrewdly shaken with some storme of temptation, and have his light sometime darkned with the frailties of his owne flesh, but conceive also, (though it bee a Mystery to the stranger, and Parable to the prophane) that even these things further the growth, and increase spirituall strength in a sanctified man. That God *that brings light out of darknesse,* winnes him glory out of hell, and honour from Satan; turnes also the frailties and infirmities of the Saints to the comfort of their soules, and their increasment in grace, by working thereby in them a greater hatred of their

sinfull corruptions; more earnest longings for the comforts of godlinesse, more resolute zeale in standing for Gods glory, to make amends for their former fall; more narrow watchfulnesse over their wayes for afterwards. A strong man may fall into fits of an Ague, but after he hath thorowly recovered, he shall finde himsele stronger, and in better health. He that runnes in a race may take a fall, but he looks better to his footing, and runnes faster afterward; the Sunne may sometimes be overcast with a cloud, but it shines more pleasantly and brightly, after it hath recovered a cleare Skie againe. A tree hath its Winter, but it then gathers strength and life, that it may spread and sprout out more fairly and fruitfully in the Spring time: It is even so by accident, and by that grace of God, *which turnes all things to the best to them that feare him*, in the fals and infirmities of the Saints. For they are thereby more scared and frayed from the Lures and baits of sinne, lay surer and stronger hold upon the crowne of life, and convert the poyson of their naturall corruption, into a preservative to keepe them in the wayes of God. Satan intends to foile him by the fall, but it fares with him in this case, as if some desperate wretch should furiously runne at another man with his sword, and dispatch him quite, but quite against his purpose, hee misseth the vitall parts, and hits onely some Impostume, so letting out that foule and poysonous matter, which would otherwise have beene his death. At the throw of every fiery dart, Satan desires to wound the soule to death, but Gods childe

childe either takes it upon the *shield of faith*, and so defeats his fury, and declines the hurt, or if by the treachery of his owne flesh it fasten upon him, and vex him for a while, yet being pulled out by the hand of true repentance, it drawes after it some foule corruption, which otherwise would have dangerously rankled and festered inwardly. This point is a *pearle not for swine*, or any prophane man, for so it will be trampled in the mire, and perhaps minister occasion and encouragement to bee more *filthy still*; but onely for him that knowes the wayes of God, and is learned in the great mystery of godlinesse, hee knowes the worth and right use of it, and is not wont to abuse the rich mercy and grace of God, to a gracelesse presumption and boldnesse in sinne. But certaine it is, the fals of the Christian even furthers their growth in godlinesse by accident, and by the grace of God, and growth in grace, after a man be converted, is a sure signe of a sound conversion.

4. Fourthly, the soundnesse of conversion appeares by the constancy of the true convert, in the courses of graces and holinesse. Other Converts, who are led by no sooner and higher guide, than the power of a temporary faith, are in and out, off and on, to and fro, in matters of Religion: Sometimes they will bee forward and hot, sometimes cold and formall; they will come on for a while hastily and suddenly; for corne in stony ground will come up sooner, and grow faster for the time, than that in a good soile, and they will as quickly be gone againe; as soone as they shall finde

Fals, infirmities, and frailties, a eto the Christian as a growing Ague to a young man.

their forwardnesse mainly crossed, disgraced, and persecuted, then presently fall away; for if once the Sunne beat hot upon such corne, it dies and withers, and comes to nothing; there is no hold to be taken of such, by true Christians they will seeme to be on their side, and beare outwardly the badge of Christ, but when they come into the field to fight in the cause of God, or are put unto any hot service for the maintenance of the faith, and the Crowne of Christianity, and with the faithlesse children of Ephraim, *turne their backs in the day of battell*: The *morning starre* is onely promised *unto him that overcomes*; but these many times quaille the heart at the very first on-set, to the great dishonour of God, the shame of their Christian profession, and the discovery of their formality and faint-heartednesse. Their courage in good causes, and their conversion from ill, is as their faith, temporary; *their goodnesse is as a morning cloud, and as the morning dew that goeth away*. And of these un-
found converts we may conceive two sorts;

1. Some there are, out of whom *the uncleane spirit departs for a time*, Matth. 12. 43. And by the knowledge of the Lord, and of the Saviour Iesus Christ, escape from the filthinesse of the world, 2 Pet. 2. 20. And are washed, vers. 22. that is, by the power of temporary faith, they become temporary converts, and jolly professours for a season; but their foundation not being sure and soundly laid, the Word not fast and deeply rooted in their hearts, their conversion not found and entire, the world by little and little doth so powerfully get within them, and imputation of
precisenesse

precisenesse laid upon them by the prophane world, so nettles them ; their lothnesse to forgoe their former sinfull pleasures so vexes them, that they first begin blasphemously to grumble within themselves, with those, *Malach. 3. 14. To what purpose is it to serve God ? what profit is it that wee have kept his Commandements, and that we walked humbly before the Lord of Hosts ?* Hereupon the *uncleane spirit* hovers about for re-entry, and finding way made by their owne rebellious flesh, *takes seven other spirits worse than himselfe, and repossesseth them ;* so they with the Dogge, returne to their owne vomit, they wallow with the Sow againe in the mire, and againe are tangled in the pollutions of the world, and overcome, and then the latter end is worse with them than the beginning. And that ;

1. First, In respect of God, whose goodnesse and mercy, with horrible contempt, and hatefull ingratitude, they have shamefully abused. If a Physitian with great care and diligence should minister Physicke, prescribe diet, and use all meanes for the recovery of his Patient, and he for a little bitternesse of the Pils or Potions which hee is to take, should be peevish and impatient, cast all behinde him, and unthankfully contemne and abuse the paines and patience which is taken and endured for his good ; how resolute would such a Physitian be, never more to meddle with such an impatient Patient, where hee should lose both his labour and reputation. It is just so in the case of a relapsed creature. For if a man by the mercy of God bee brought to *a taste of the heavenly gift of the good Word of God, and of the powers of the world to come, as it is*

Heb. 6. If hee be pointed and put into the way to Heaven, to see the glorious comforts of the Saints, and have spirituall medicines put into his hand to preserve his soule from everlasting death, and yet for a little bitterneſſe of temporary troubles, for love of pleasures, feare of mortall man, or the momentany smarting of ſome light afflictions, throw away from him thoſe holy receipts, which ſhould keepe his ſoule in spirituall health, trample underfoot in ſome measure even the Sonne of God, by forſaking his ſervice, and taking part with the world, *and deſpight*, in ſome measure, *the Spirit of grace*, by ſmothering and contemning his ſecret checks, and holy motions. I ſay it is juſt with God that ſuch a man ſhould be given over to a reprobate ſenſe, and wallowing in the mud and mire of his former ſenſuall vanities, without all remorse or recovery, *Ezech. 3. 20.*

2. In reſpect of Satan. If a priſoner you know, having broken priſon, bee regained againe by hue and cry, he is clapt up preſently in the Dungeon loaden with bolts and irons, and of all others he is ever after the narrowlieſt watched, and ſtronglieſt guarded. It is ſo with a relapſed wretch, if having wrested himſelfe out of Satans clutches, and eſcaped out of his Kingdome of darkneſſe hee bee brought againe to his old bent, and haled backe to his former courſes, by the cry of his old companions, and corruptions of his owne fleſh, then Satan ſurely, who is Jayler to every unregenerate man, keeps him ever after cloſe priſoner, and commits him to *ſeven other ſpirits worſe than himſelfe*, ſo that a
thouſand

thousand to one that man lives and dies in the Devils Dungeon

3. Thirdly, 1. In respect of themselves; for Apostates from good beginnings, revolters from profession, are a kinde of Monsters amongst Christians, hatefull both to Heaven and Earth, to God and Man, even very breathing Devils; they cannot offer a greater villany to the *living God*, than to taste of the pleasures of Heaven, and take part with his children, and after to turne Turks and Traitors to God and good men, and therefore they are many times possesst with strange amazements, and searefulnesse of heart, extraordinary evilnesse of conscience, depravation of inward peace and spiritual joy, with desperate thoughts of some markable vengeance, and other foule spirits, which make their case farre more wofull than it was at first. For most certaine is it and true, such doe finde in themselves lesse power to doe well, and are carried with more raging affections to doe wickedly, than ever they felt before.

*Maib. upon
Psal. 32. pag. 32.*

2. Besides, in the diseases of the body a relapse is held most dangerous, and the recovery more desperate, than from the prime disease. A reciduation is more dangerous than the root of a disease; he that falls away from goodnesse and good beginnings, is in farre greater danger of everlasting death, than he that never knew the wayes of God, though the case of both be certainly damnable, if they so continue. To conclude this point, these men make many times for a time, a very goodly shew, but after fall away, and grow notoriously naught;

naught, and commonly prove after more fierce opposites to grace and sincerity, than those that never made any shew of goodnesse.

2. Some others there are of unsound converts, who after they have once put on an outward forme of Religion, and some other good things, by the power of temporary faith, hold on in its plodding course of formall Christianity, all their life long, and after die that formall death I have heretofore described unto you, but for all this their faith is still temporary, their conversion temporary ; Because rather than they will hazard their temporary happinesse, they still yeeld to the current of the times, and their owne sensuall corruptions, though they never fall quite away to their formall notoriousnesse, as doe the former, but eftsóones recover themselves untill the next time of triall, of their chiefe carnall contentment, and smarting persecution ; thus they are in and out, off and on, to and fro in matters of Religion, never very farre out for any long season, and yet never forward enough to save their soules : The inconstant constancie of such converts as these, is worth nothing, because it followes and is fashioned by the measure of the times : That constancie which is a note and companion of a sound conversion, is squared and proportioned by the line and rule of the Word of life. See what this latter constancie is, in the third speciall difference betweene temporary and saving faith. Thus farre of the difference betweene saving and temporary faith in point and conversion. See the twelve marks of a sound conversion laid downe before.

3. As concerning the degrees of regeneration attainable by the power of the temporarie faith; and in the state of lukewarmnesse, you must conceive that I make five points considerable in the great worke of regeneration. The two first, to wit, knowledge, and legall repentance, preparatives, and necessary fore-runners; the three last, to wit, faith, sanctification, and Evangelicall repentance, the essentiall parts thereof:

1. As concerning knowledge, it may be plentifull, as well to the reprobate, as in the Christian. For difference in this case, see the seven marks of saving knowledge, I have formerly proposed.

2. And as concerning legall repentance, it may also be found in both; for difference wherein, consider with me foure kinds of passages out of pangs of conscience, in legall repentance and horreur for sinne.

1. Some, when by the power of the Law their consciences are pressed with the weight of their sinnes, *and the worme that never dies*, which hath beene long dead drunke with sensuall pleasures, by the hand of divine justice is awaked; and beginnes to sting, they presently fall into the most abhorred and irrecoverable Dungeon of despaire; the flaming of eternall fire seizes upon them, even in this life, they are in hell upon earth, and damned above ground; they are such commonly, who all their life long have beene contemners of the Ministry of the Word, scorers of the power of godlinesse, quenchers of Gods good spirit; revolvers from good beginnings and profession of grace, these

these who have harboured some grosse sinne, that have beene close agents for the powers of darknesse, or plausible tyrants against Gods children, and their sincerity, or such like notorious instruments of Satan, and infamous rebels to the Majestie of Heaven, which, sith they were such, God in his just judgement suffers their conscience to lie along time in a dead sleepe, like a mighty Giant, or a fierce and cruell Lion, gathering puissance, power and vigour, it might torture, rent and teare in peeces their accursed soules, when there is none to helpe. *The worme that never dies*, which naturally breeds in prophane consciences by their insatiable surfet in sinne, *and their greedy drinking iniquity like water*, growes to such strange strength and bignesse, that taking especially advantage of their weaknesse upon their deaths-bed, and their great astonishment and fearfulness in that last extremity, it suddenly surprizes them with the very flashes of hell fire, and stings of everlasting horror, and so casts them into despaire, conquers them, and utterly confounds them. Then would they give ten thousand worlds for one moment of that time of grace, which they have wretchedly long abused, for the benefit of the Ministry which they have insolently scorned, for a drop of that precious bloud, which by their desperate villanies, and wilfull rebellions they have trampled under foot; but no mercy, no blessing, no comfort then will be had, though with prophane *Esau*, they seeke it with teares, and through their rufull and piercing cries into the aire, with hideous groanes and yellings,

lings, but they lie tumbling upon their beds of sicknesse, *and in the morning they say, would God it were evening, and at the evening, would God it were morning, for the feares of their hearts which they doe feare, and for the sights of their eyes which they doe see.* In their life time they were Lions against Gods children, and like *Wolves of the Evening*, in vexing, persecuting, and disgracing the innocency and sincerity of the Saints; and therefore now upon their beds of death, they lie in a wofull plight, *even like wilde Bulls in a net*, as the Prophet speaks, *Isa. 52. 20. full of the fury of the Lord*: Then they cry out with those sinfull hypocrites, *Isa. 33. 14. with unspeakable horror of heart, Who among us shall dwell with the devouring fire? who among us, &c.* And there for a while (as an earnest of hell fire) they are fearefully bated; torne and rent, with despaire and horror, by the furies of conscience, and fiends of Hell, as by so many fierce and bloody Mastives, and at last hurried and dragged by them, when there is none to helpe, into the everlasting Lake of brimstone, fire, and Dungeon of endlesse, easlesse, and remediesse misery. Thus the one passage out of the pangs of conscience, is into despaire, that Hell upon Earth, and so forward into their *owne* place, as is said of *Iudas*, which is the Hell of wicked Devils in the world to come. Some are halfe devils in this life, by their doggednesse against Gods children, and are never touched with remorse, but even turned as it were in the turning of an hand, from railing against good men upon earth, to rage against God for ever in Hell.

2. Secondly,

2 Cor. 5. 11.

2. Secondly, Some there are, who when they feele their soules wounded, their hearts pricked, and consciences astonished with the apprehension of sin, and with *the terrour of the Lord*, by that *sword of the Spirit*, which, when the Lord will, strikes thorow the loynes of the most rebellious wretch, and makes his prophane and proud courage, *to melt away like water*, and his stubborne heart *to tremble like the leaves of the forrest, which are shaken with the wind*. I say then they labour might and maine, to drive away and dispell their inward terrours and afflictions of soule, with outward mirth, and carnall contentments. They take these spirituall pangs, which if they were well managed, would prove the very right passage to peace of conscience, and a preparative to the great worke of regeneration, to be nothing but fits of melancholy, and temptation to precisenesse, and therefore they make haste out of them, and flie unto worldly pleasures, as playes, pastimes, musicke, gaming, merry company, good-fellowship, the contentments of their sweet sinne, and such like *miserable comforters and Physitians of no value*, that thereby for a time they may allay the heat of their horror, and coole the rage of their guilty consciences; but in this case Chyrurgions use to deale about deepe and dangerous wounds, which they know not well how to heale, they doe not search the bottome, they doe not put in tents, and apply corrasives, which were the likeliest way to a sound and thorow cure, but onely make a faire shew outwardly, by drawing a skinne on the out-side, or pleasing their Patients,

by

by allaying the paine for a while, and bringing it asleepe; or they doe as did those bloudy Israelites, who while they burnt up their children in sacrifice to the Idoll *Moloch*, provided musicke to feed and fill their eares, lest by the rufull cries of their little babes, they should be moved to compassion, and so stayed in the cruell service of that bloud-sucking Idoll. Just so these wretched men sinfully seeke by outward mirth & worldly pleasures, to stop the cries of their consciences, while their soules are sacrificing to Satan, & making fit fuell for the fire of Hell, lest by listning to the cries and controlments thereof, they should be stirred up to take pity upon their poore immortall soules, and stopt in the pursuit of their sensuall vanities: But assuredly, while they goe about by the entertainment and exercise of carnall comforts, to draw a skinne onely over their wounded and astonished consciences, they suffer them most fearfully to fester and rankle underneath, and then there inwardly breeds that devouring and insatiable Wolfe, which after it want the supply of carnall pleasures upon that conscience which breed it, it there gnawes, and bites, and teares, with everlasting fury, despairfull horror, and the stings of Hell, while they labour to refresh with worldly delights, the spirituall sorrowes of their mournfull and amazed hearts. They are like the man, who in a burning Ague lets downe cold drinke eagerly and merrily, because for the present, while its going downe, it doth marvellously coole him in his extremity, but after it be downe, the heat, the paine, and the danger are doubled upon him. So earthly pleasures.

pleasures may for a little while still the noise & rage of an accusing conscience, and coole the heat of spirituall anguish, but undoubtedly afterwards they kindle such a fire in the bowels of those miserable men, that will burne even to the bottome of Hell, and is the very beginning of everlasting flames. But the course which these men take pleaseth Satan right well, he will helpe forward with might and maine this accursed businesse, of abandoning and banishing the pangs of conscience with outward pleasures, for this is his craft and cunning in these cases.

Luk. II, 27, 22.

1. In the first place, before all things, if it may be, he desires to keepe them unmoved by the Ministry of the Word, and utterly unpierced with the powerfulnesse thereof, and then like a strong man armed, he keeps his Palace, which is the heart of a prophane man, at his pleasure, and possesseth both body and soule with much peace and quietnesse. By this first endeavour he prevales with the greater part of the hearers of the Word, they heare Sermon after Sermon, and judgement upon judgement, and yet in respect of any spirituall good, or astonishment of conscience for their sins, they are no more moved than the seats whereupon they sit.

2. If it so fall out that the Word beginne to get within a man, and *the two edged sword* of the Law to wound his soule with remorse and terrour, so that he sees him cast downe with spirituall feares, and with much heavinesse take sinne to heart, then doth he narrowly watch and attend which way a

man

man inclines, that thereafter hee may proportion his malicious policy, and hellish practises.

1. If he finde him to have beene an horrible sinner, or of a melancholy disposition, or much vexed with outward crosses and afflictions, hee layes load upon his affrighted and distressed soule, that thereby, if it be possible, he may drive him to despaire. To this purpose hee sharpenes the sting of a mans owne conscience, and with much spightfull rage strikes deepe and deadly and impoysoned sting of his owne; he addes more horror to the already fearefull and terrible judgements of the Law, and more grieslinesse to his many hatefull transgressions, that if God so permit, hee may be sure to sinke him deepe enough into the Dungeon of despaire.

2. But if he perceive him not to have beene very infamous for any notorious sinne, by naturall constitution to bee merrily disposed, impatient of heavie-heartednesse, and formerly much addicted to good-fellowship: If he spie him to strive and struggle that he may be out of these uncouth pangs, and spirituall sorrow for sinne, and labour to re-enjoy his former worldly delights, and earthly contentments; why then he is willing and forward to follow and feed his humour, that so hee may marre and stifle in the beginning that happy worke of *golly sorrow, which causeth repentance to salvation, not to be repented of.* 2. Cor. 7. 10. And to this end he duls and blunts, with all the cunning he can, the sting of a mans owne conscience, and quite removes his owne. He procures and offers all occasi-

ons of outward mirth ; hee furnishes his former good fellow-companions with pernicious eloquence, and store of enticements, to bring him backe againe to their bent and humour ; hee ministers his owne delitious potions of pleasures and sensuality, to cast his conscience asleep againe ; In brieft, hee leaves no plot, no policy or practise unattempted to make the power of the Law unprofitable unto him, utterly to smother and confound the first stirrings of grace, and to drowne sorrow for sinne in drunkenness with sinfull vanities. This then I make the second passage out of the pangs of conscience, when a man tempted by the policy of Satan, and perversnesse of his owne flesh, applies a plaister of wordly pleasures, to his conscience wounded with spirituall anguish, and when it beginnes to be loud and clamorous against him, lulles it asleepe with the merriments of good-fellowship, or stils it for a while by dandling it softly in the bosome of his darling sinne. *Felix* was stricken with trembling and amazement by the power of *Pauls* ministry, for consideration of the judgement to come, was a very cutting corrasive to his galled and guilty conscience, and remembrance of death is a death and hell to every worldling and carnallist. O death, saith the sonne of *Syrach* *how bitter is the remembrance of thee to a man that liveth in rest with his possessions unto the man that hath nothing to vex him, and that hath prosperity in all things !* Hee therefore could not endure such disturbance of his sensuall peace, and his agreement with Hell. Hee was impatient of such uncouth and extraordinary pangs, and would

would none of such severe Divinity, so full of judgement, tending to despaire : He bids *Paul* be-gone, he was not then at leisure to have his conscience unript, and his corruptions laid open before him, *he wil heare him of that another time* ; and the conceit of a bribe, a branch of his bosome sinne, did presently drive out and drowne those hellish flashes, which were throwne into his heart by *Pauls* thundering out of judgements against them. I have knowne some, who lying in fearefull horror of conscience for their sinnes, were diversly advised and set upon by contrary Counsellours ; upon the right hand and better side was the good spirit of God, and their Christian friends, and their counsell and advise was, that this spirituall affliction of soule, if it were rightly managed, might prove an happy preparative to the great worke of regeneration, and therefore would have them by no meanes looke for any comfort but from Heaven, to admit of no plaister but the precious bloud of Christ, to chuse no other by-path, but to strike directly thorow the strait passage, to the state of grace, and with patience to passe thorow the pangs of the new birth, that so they might be planted in the Paradise of Christianity, *flourish in the house of God*, and grow up in godlinesse like *a Cedar in Lebanon*. Upon the left hand and worst part was Satan, and some good fellowes, (as they call them) with whom there had beene former familiarity and fellowship in the wayes of vanity, and thus pleaded they for *Baal*, and maintenance of their prophane and dissolute sect ; you must, say they, put your selfe out

of these needlesse dumps, & plunge againe into the current of the pleasures & pastimes of the times, if you meane to enjoy your selfe and the world with any comfort; take heed in the name of God, (for so they speake, though they be the Devils Oratours, and Proctours for the power of darknesse) how you entertaine any thought of a new course of life, or change of your former wayes, for so you shall fall into the hands of Puritans, and into the strict tortures and hypocriticall miseries of precisenesse, and then farewell all good-fellowship, all merry company; no more meetings at pastimes, Ale-houses, Tavernes, Chambers of good-fellowship; no more set revellings, vying of jests, pleasant (indeed prophane) passages of wit, which are the very life of an ingenuous mans life. Then nothing but a sowe countenance, unsociable carriage, conscience of little trifling sinnes, Apostacie from all old customes, dumps of melancholy, and indeed a state not past a step from madnesse and distraction. This was their infectious language, though not in so many words, yet I am sure in the same sense, not farre differing from these two places, *Ecclus. 30. vers. 21*, &c. and *Wisd. 2.5*, &c. put together, the former being perhaps abused from the true meaning of the Author, (for prophanenesse doth greedily snatch at any shew for patronage of their pleasures, out of any shadow of holy Writ) *Give not over thy minde unto heavinesse, and vex not thy selfe in thine owne counsell. The joy of the heart is the life of a man, and a mans gladnesse is the prolonging of his dayes. Love thine owne soule, and comfort thine heart, drive sorrow*

sorrow farre from thee, for sorrow hath slaine many, and there is no profit therein. And our time is as a shadow that passeth away, and after our end there is no returning, for it is fast sealed, so that no man commeth againe : Come therefore and let us enjoy the pleasures that are present and let us cheerfully use the creatures, as in youth ; let us fill our selves with costly wine and ointments, and let not the flower of life passe by us ; let us crowne our selves with Rose buds afore they be withered ; let us all bee partakers of our wantonnesse ; let us leave some token of our pleasure in every place, for this is our portion, and this is our lot. The party afflicted in conscience, listning and yeelding unto such accursed and pestilent eloquence as this, (for suggestions of flesh and bloud, and sensuall enticements sinke sooner and deeplier into a mans heart, than godly admonitions and motions of the good spirit) casts himselfe desperately againe into the current of good-fellowship, stifled the stirrings of godly sorrow, quenched the first flashes of the spirit, and so to my certaine knowlede became a notorious wretch, and twice more the child of hell than he was before. And Satan, no doubt, seeing him take that way, would doe his best to still the cries of his conscience, and to bring it asleepe, by making him drunke with sinne : So that afterwards I am perswaded hee was not troubled with any checke or remorse. So it usually fares with others in the like kinde.

3. Another passage out of spirituall terrours and astonishments for sinne, is into a kinde of artificially, unsound, enforced, and counterfeit peace of conscience. And it is thus ; Some there are, who

when they first beginne to taste the terrours of the Lord, and feele their soules affrighted with uncouth feares, springing partly from the gastly and grielly visage of their former soule pollutions, partly from a dreadfull apprehension of that flaming vengeance, and damned horror, which the wrath of God is inkindling and preparing for all impenitent sinners, doe presently stop the naturall course and current of their conversion, and dead the first motions of mortifying grace, with some imaginary and violent comfort, which before it doth truly and seasonably belong unto them, they wrest before their time, from some abused and misapplied places of Scripture, such as these, *Matth. 11. 28. Matth. 12. 20, &c.* by a speculative, preposterous, and formall application whereof, they close up the wounds of their soules, before their hearts be ript and ransacked to the quicke, their consciences searched and sounded to the bottome, and their spirits braised and truly humbled, by the powerfull hammer of the Law, *under the mighty hand of God.* These men, as well as the second sort, are resolvedly impatient of spirituall heaue-heartednesse, and sorrow for sinne, of the holy and soule-saving severities of the schoole of repentance, and trade of mortification, and therefore post out of the pangs of conscience with as great impatiencie and precipitation as the former, onely more plausible, and with fairer, though false satisfaction to their owne soules.

2. Some there are who passe out of the pangs of conscience, into some more tollerable courses, but not

not thorowly into the state of grace, and communion of Christianity. When Satan sees that sorrow for sinne lies so heavie upon a mans heart, and that bitternesse of spirit, and legall remorse, the impressions of the spirit of bondage doe so uncessantly sting him with restless vexations, that they will needs at length draw and drive him to some alteration at least, and worke out at length some measure of amendment, then doth he bend and employ all his power and policy to make him rest and repose finally in some partiall, insufficient, and halfe conversion, and to content himselfe with some outward reformation, and civill amendment, &c.

5. The fifth passage out of pangs of conscience, and horours of legall repentance, is into the Paradise of grace, and spirituall pleasures of Christianity. This passage is called, *The pangs of the new birth*. This doth happily convey and transport a man quite thorow the kingdome of darknesse, without diversion, by-path, or any longer detainment in any pleasure or vanity thereof. By this he utterly unwinds himselfe out of hellish slavery and bondage, and sailing thorow the red Sea of Christs blood, is safely set on shore in the land that flowes with spirituall milke and honey. In a word, this doth neither plunge a man into the pit of despaire, nor mislead him into the sinfull delights of outward mirth, or leave him in the deceitfull maze of an unsound conversion, but doth work upon him a thorow, universall, saving, and supernaturall change. The marks of which I have delivered in two severall places before.

See the enlargement of these two last passages, in instructions for comforting afflicted consciences, pag. 308. to 313.

You may see the degrees and steps of this passage before, in my discourse of breeding of faith.

To apply the point to my present purpose :

Marke hence the difference betweene the formall Professour with his temporary faith, and him that the Lord will sanctifie and save by the holy grace of justifying faith : In the point of legall repentance, commonly other kinde of men, if they fall into any spirituall affliction of soule for their sinnes, either sinke thence into despaire, or drive it away with worldly pleasures, or stop the cry of conscience with an halfe and unsound conversion. Amongst this third sort we may ranke the formall Professour, if at any time he be surprized with legall sorrow for his sinnes : But in him whom the Lord will beget againe by the immortall seed of the Word, and the power of his sanctifying spirit, legall sorrow and remorse for sinne doe therefore breake and bruise the heart, that it may be softned and fitted for the precious oyle of the promises of grace ; and his pangs of conscience are a preparative for the infusion of saving faith, and a passage thorow sanctification and Evangelicall repentance, into the glorious state of new obedience, and newnesse of life, wherein after hee ever walks, untill hee happily arrive at his endlesse rest in the new Jerusalem.

Before I passe to the next, let the true Christian take this lesson about this point,

If it so fall out, that after hee hath passed the pangs of the new birth, and bee made partakers of the first resurrection, there come upon him sometimes new feares and terrours of conscience, let him not therefore presently with needlesse torture

tures vex his soule, by suspecting the truth of his regeneration, or stand amazed and astonished as though some strange thing were come unto him.

For he must conceive, and no doubt he finds by his owne experience, that after a man hath utterly renounced Satan and his service, and given his name unto Christ, he must upon necessity with patience submit to variety of vexations, as the common lot of all the Saints of God; he must resolve upon the truth and triall of that well knowne and practised principle in the art of salvation, and schoole of Christ; *Through many afflictions wee must enter into the Kingdome of God.* There is, God bee thanked, shed into the heart of true Christians, together with saving graces, that soveraigne power still held in heart, by a lively feeling of Gods favour, which swallowes up all their sorrowes, and refresheth their soules *with joy unspeakable and glorious*, and that sometimes amid their greatest distresses. Yet so it is, so fiercely doe Satans fury, and the malice of prophannesse hold them to tugge it, that they have scarce a breathing while from exercise in some trouble, or wrestling with some temptation. They are commonly continually in chase, and hunted even *like a Partridge in the mountaines*; either by *Wolves in the evening*, bloody persecutours; or cruell and currish dogges, prophane scorers. Either by such as sit in the gate, or Drunkards that raile in the streets. Either by professed enemies, or false brethren. Either by fightings without, or terrours within, outward crosses, or inward temptation. If they taste but seldome of spirituall afflictions

Act. 14. 22.

trictions of conscience, they often drinke the deeper of worldly crosses. If they escape those outward calamities which others feele, they feele those inward gripings which others escape : So truly a continuall warfare is the Christians life. Now sith it is so, let no childe of God thinke it a strange thing, or therefore unseasonably afflict his soule with a causlesse suspicion of the truth of his regeneration, because he is sometimes revisited with speciall horror of conscience for sinne, or have the feare of his former transgressions renewed, and charged upon him afresh : For it is necessary many times that Christians, especially if they prosper outwardly, and flourish in the world, be humbled and kept in awe by inward temptations, and spirituall feares.

Thus the dearest and best children that ever God had, ever have beene dealt with, and that long after their new birth.

Ezekiah upon his death bed complaines, that the Lord broke all his bones like a Lion. Even as the weak and trembling limbs of some lesser and inferiour beast are rent and crushed by the unresistable paw of an angry and unconquerable Lion, so was the poore soule broken and bruised with terrours and angry countenance of the Almighty. He could not speake for the bitternesse of griefe, and anguish of heart ; but *chattered like a Crane or a Swallow, and mourned like a Dove.*

Iob saith of himselfe, that the Lord had set him up as a marke to shoot at, and had discharged upon him empoisoned arrowes, the venome whereof dranke up his spirit.

David

David begins thus, *Psal. 130 Out of the deepe places have I called unto thee, O Lord.* He cries out as though some gaping of the earth, or gulfe of the Sea had swallowed him up quicke, (for so the word signifies in the originall) where there were no scaping but by a miracle. So cries he, and calls out of the depths of unexpressible sorrow unto his God, in the highest Heavens, that hee would lend him his mercifull hand, to pull him up out of the mouth of Hell, lest he utterly and irrecoverably sinke into the pit of destruction.

This revivitation with terrours of conscience in the Christian, is commonly in these cases :

1. If the pangs of a mans conscience in his new birth, be not in some good proportion answerable to the hainousnesse of his former transgressions and rebellions ; If he hath bin an extraordinary sinner, and but an ordinary sorrower for sinne ; If he hath beene very hot in Satans service before his calling, and not very zealous for Gods glory after it ; If he marched furiously in the pursuit of earthly pleasures in the dayes of his vanity, and creeps but onward slowly in the wayes of godlinesse after his conversion, why then God out of his justice and wisdom, upon occasion, may charge upon him greater terrours than at first, and doubled horreur to that he sustained before, that thereby hee may be througly humbled, that, as it were, by this second travell, Christ may more perfectly *be formed in him*, that his heart may bee for ever after more strongly possessed with loathing and detestation of his former hatefull life, and the abominations of his

this unregeneration; and that his zeale may now be as hot in the causes of God, as formerly his fury was headlong in the services of Satan.

2. Secondly, If the Christian by the violence of temptation, and the powerfull insinuations of his owne flesh, be entangled againe, and re-infected with some former sensuall pleasure of his unregeneration; or by reason of the remission of his care, and watchfulnesse over his wayes, be suddenly surprized with some new notorious sinne; then may God justly, besides the particular sting of the present, write even many moe *bitter things against him, and make him possesse the iniquities of his youth*. So that those sinnes, which in the dayes of his inward peace he looked in the face without feare, resume their former ugly visages, and fright him with strange amazements, and new perplexities. And to this end doth God so deale with his dearest children, that hee may more and more weane them from the world, weaken in them the power of sinne, and winne them nearer and nearer unto himselfe, and the pleasures of Heaven. *David*, a man uncomparably exercised, and excellent in spiritual experiments, and all the sacred passages of the great mystery of godlinesse, was full well acquainted with this point of revisitation with terrors of conscience, as appeareth, *Psal.* 51. & 25. & 38. & 40. *vers.* 12. Hee having committed that high offence, and fallen into the grievous sinne of adultery, at the sound and seasonable reproofe of *Nathan*, was stricke by the hand of God with speciall remorse and terrour: Whereupon, besides the particular

Job 13.26.

particular sting and horreur of that sinne, whole armies of his former transgressions, all the sinnes of his youth, even to his cradle, nay, his originall corruption, at his conception before he was borne, ranke themselves against him with great rage and fury, and with as insolent cruelty, as if they had never bene pardoned. It is in this case with the Christian, relapsed into some old, or overtaken with some new sinne, as with a Bankrout arrested for debt, and throwne into prison, for if once one man hath hold on him by the backe, then presently all the rest of his Creditors come thicke and threefold upon him. How watchfull then should every childe of God be over his wayes, lest by his fall, besides offence unto others, and the high dishonour of God, he bring upon his owne backe afresh the weight, the stings and guiltinesse of all his former rebellions, the sinnes of his youth, the pollutions of his conception, nay, the very transgressions of his parents.

3. Upon some sudden visitation with some grievous sinnes, or at the first falling upon the bed of death, the Christian may have the weight of his sinnes lie more heavily upon him, and appeare more grievously to the eye of his conscience than they were wont. For there is a kinde of naturall power in sicknesse, sorrow, darknesse, melancholy, the night, extraordinary crosses, the bed of death, to represent the true number and hainousnesse of our sinnes, with greater horreur; and more unto the life; whereas prosperity, easenesse, dayes of peace, doe rather delude the eye of the conscience, and

See *Psal.* 25.
& 51. See the
Story of *M. B.*
in my booke for
afflicted consci-
ences, pag 84.

and like false and flattering glasses, make those foule fiends seeme fairer than they are indeed. Wherefore the Christian outwardly distressed, or extraordinarily visited by Gods hand, seeing his sinnes upon the sudden marshalled and marching against him, more in number, more fierce, and with more fury than heretofore, may for the while be surprized and exercised with unexpected terror, untill by meditation upon Gods former speciall mercy unto him in spirituall things, upon the marks and effects of his conversion, upon the truth and sincerity of his heart toward God, in the dayes of his health; upon those estimations and assurances which his Christian friend can give him of being in the state of grace, and such like holy helps, hee bee raised againe from the dejections of spirit, and recovered to his former comfort, and assurance of his interest in Christ, and salvation of his soule. Thus God dealeth sometimes with his dearest children, that the horreur of their sinnes may become more hatefull to their afflicted consciences, and the dearness of Gods mercy more tastfull to their distressed hearts. *David, Psal. 38.* being put in minde by his sicknesse, of Gods wrath against sinne, was full sorely afflicted in soule, so that hee cries out in a rufull manner; *There is nothing sound in my flesh because of thine anger; neither is there rest in my bones because of my sinne. For mine iniquities are gone over my head, and as a weighty burden they are too heavy for me. I am bowed and crooked very sore: I goe mourning all the day. For my reins are full of burning, and there is nothing sound in my flesh. I am weakned and sore broken.*

I roare for the very grieve of mine heart.

4. Fourthly, the true Christian may be re-visited with extraordinary terrour of conscience : For his owne triall, that it may appeare even unto God himselfe to the singular glorifying of his goodnesse; *That though he kill him, yet will he trust in him*, as *Iob* speaks. For this end, as it may seeme *Iob* was set as a marke for the arrowes of the Almighty, and for the terrours of God to fight against. Or it may be for the terrour of others, that the world may take thorow and timely notice, and the rebellious wretch tremble and be confounded at the consideration of that terrible place in *Peter*, 1 *Epist. chap. 4.* 17, 18. *If judgement beginne at the house of God, what shall be the end of them which obey not the Gospell of God? If the righteous scarcely bee saved, if Gods children have their consciences scorched, as it were with the flames of Hell. where shall the ungodly and sinner appeare?* bur even in the bottome of that fierie Lake, and amid the unquenchable rage of those endlesse flames. Or sometimes for the just hardning of others ; as when a godly man hath lived long amongst rebels, *thornes and Scorpions*, as it is said *Ezechiel* did, *Chap. 2. 6.* I meane, *amid a naughty and crooked generation*, of prophane scorneres, profest enemies, plausible tyrants, and open railers against his gracious courtes : Who although hee shine amongst them as a light, yet they are so farre from being thereby inlightned, informed or bettered by such example, that like so many hatefull Bats and Owles, impatient of all spirituall light, they either flie from it as farre as they can, both in affection

ction and practise, or else fall upon it fiercely with their envenomed clawes of spight and malice, quite to put out such holy light, and to daiken the place where they live. They interpret his sincerity to be hypocrisie, his holinesse to be humour his forwardnesse phantasticalnesse, his sanctification singularity, and indeed resolve and combine against him with the ungodly ones, *Wisd. 2. 12. Let us defraud the righteous, for he is not for our profit, and is contrary to our doings, he checketh us for offending against the law, and blameth us as transgressours of discipline, &c.* I say God may suffer such a man upon his death-bed to fall into some more extraordinary and markable discomfort of conscience, of which those gracelesse wretches among whom he lives, taking notice, are thereby desperately obstinated, and hardned in their lewd and carnall courses. For they wanting the spirit of discerning, and seeing Gods hand upon him in that fearefull manner doe then most peremptorily conclude, as those *miserable comforters* upon *Iob*, that before times he was certainly an hypocrite, and therupon they become twice more deadly adversaries to sincerity than were before, they are suelier barred, and stronger locked in their state of good-fellowship and formality; they merrily blesse themselves in their hearts saying unto their companions, these are the men which make such shew of forwardnesse, these are the fellowes which are so scrupulous and precise; you may see now the desperate end of such hypocriticall Puritans. Thus the glory of Gods justice is justly magnified, by making them starke blinde,

blinde, who wilfully shut their eyes against the light of grace, by giving them over to a reprobate sense, who would not suffer their crooked wayes to be reprov'd and rectified by the good example of a godly Christian. Those prophane wretches by Gods just judgment are for ever confirmed in their obstinacie and rebellions, and walke on with confidence in a perpetuall prejudice against the power of sanctification, towards the pit of horror and endlesse desolation. That blessed Saint of God by those terrours and afflictions of conscience, besides glorifying God in hardning others, is more thoroughly fitted and refined for that glory which is to be revealed.

5. Fifthly, the Christian may be the oftner exercised with feares of heart, and agonies of soule for sinne.

1. That thereby he may grow into greater conformity with Christ in spirituall sufferings.

2. That tasting sometime of the bitterneesse of the wrath to come, he may feare it the more, and flie the further from it.

3. That thereby the incomprehensible love of Christ Jesus unto his soule, may sinke deeplier into his heart, who for its sake and salvation, dranke deepe and large, and the very dregs of that cup, the least drop wherof is to him so bitter, deadly, and intollerable. 4. That by fore-times sense of the contrary, his joy in the favour & light of Gods countenance may be more joyfull, his spirituall peace more pleasant, the pleasure of grace more precious, the comforts of godlines more comfortable, &c. Or for

some other secret and invisible end, known onely to the all-seeing eye, and managed by the glorious providence of the most wise God. Amongst other ends why Master *R. Glover* was left a little before his end, of the feeling of Gods favour, but strangely revived and recomforted with excesse of joy, when hee was going to the stake, was, that hee might passe thorow the flames with lesse sence of bodily paine, his soule being freshly filled with spirituall pleasure. Out of this point may spring a resolution of that doubt, and an answer to that objection which is sometimes made by some good Christians. It is this; how shall that Christian satisfie, assure, and secure himselfe of the truth and soundnesse of his conversion, who having beene formerly a very horrible and abominable sinner, yet passeth thorow the pangs of his new birth with farre more ease, and lesse terrour, than some which have not beene halfe so rebellious; neither is neare so zealous in the wayes of godlinesse, as many who have beene farre lesse sinners in the day of their vanity? so that remorse for sinne, and horreur of conscience, in his conversion, was not so proportionable to the rebellions of his youth, and hainousnesse of his former life; nor his present zeale for Gods glory, answerable to his former furie in the pursuit of sinfull pleasures; what may be thought of such a man? or what is he to thinke of himselfe.

I answer, it may be moe and more fearefull terrours are behinde, and owing him for afterward. The Lord may take occasion upon his relapse into
some

some old, or fall into some new sin, or in the time of some outward affliction, to renew and charge upon him afresh all his feares, and spirituall distractions of minde, all his horrors and anguishes of heart for sinne, upon a review of his dayes of vanity and former lewdnesse, and that with deeper bitings, and more ghastly horror than at the first; that thereby his humblednesse under Gods mighty hand, may bee perfected, the defects and imperfections of his former sorrowes for sinne supplied, the great worke of mortification happily furthered; a detestation of his old rebellions increased, spirituall hunger after more holinesse redoubled, and his zeale in good causes, and for the glory of God, thorowly heated, and more enflamed.

That relapse or fall into sinne doe occasionally breed and bring upon the Christian new horror for old sinnes appeares by *David*, *Psal.* 51. and ordinary experience of Gods children. It is the property of the childe of God, when his conscience is notoriously stung with any one sinne, to make a further and more full search and enquiry into the whole state of his conscience; and to affect his heart with a sensible apprehension of the sinnes of this whole life, and of the sinfulness of his nature: To which if the Lord adde his angry countenance and just indignation, it is able to throw him into a new hell of conscience, for those sinnes which he hath formerly in some good measure sorrowed for, and repented of, when upon occasion of some markable transgression, he looks himselfe

in the ChrySTALL glasse of the Law of God, for the discrying and washing away of that particular staines and spots, it discovers also againe unto him the foulnesse and deformities of all his former abominable rebellions.

And some great outward crosse and trouble may also bee an occasion that the weight of his sinnes may presse him more heavily and sensibly, than when they first bruised and broke his heart. For it is the property and practise of the Christian, when he is deepest in worldly distresses, and vexed most with the miseries of this life, then most curiously and impartially to looke into, search, and try the truth of his spirituall evidences, and soundnesse of his title to the Kingdome of Heaven, that yet there at least and last hee may bee sure of rest and peace, and endlesse happinesse, which Satan observing and taking the advantage and opportunity of his dejection of minde, and heaue-heartednesse, for his pressures in the world doth labour might and maine to wrong his title, and weaken his hope of Heaven, by a malicious representation of the abominations of his youth to the eye of his conscience, which though both forsaken and forgiven, yet perhaps are not loathed with that measure of detestation, which such ugly monsters and foule fiends deserve. And therefore for his greater humiliation God may suffer Satan to sift more thorowly, and to ransacke his conscience more deeply, that passing againe thorow the flames of spirituall inward affliction, he may be the better purged and purified from earthly drosse, and encroaching corruptions.

Chap. 11

ruptions, and more refined and fitted for Gods glorious service here, and the glory of Heaven hereafter.

2. Or it may be such a man for some divine secret, invisible purpose, may bee as it were reprimed and respited unto his deaths-bed, from any more speciall and markable remorse and terrour for his sinnes; but then he may be paid home with pangsof conscience, and a fierce fresh assault of all his sins mustered & marshalled together with such new stings and astonishments, which will breed in him feares and doubts, about the truth of his former conversion, and in respect of which all spirituall sufferings for sinne before, were but lesser frightings and flea-bitings: They may for a season so strangely blunder and confound in him all his former comforts of holinesse, sincerity, and a good conscience; his faith in Christ, hope of Heaven, and assurance of Gods favour, that hee feeles himselfe already almost in Hell, he doubt much of his election. He suspects his conversion to have beene counterfeit, his former life to have beene hypocrisie, his company with Christians to have beene for by-respects; so that he is uncomparably more afflicted in conscience, then at first when he was called, and lies in unexpressable Agonies, untill that God, whose propertie is to shew his mercies then greatest, when they are nearest to be despaired off, doth in the depth of discomfort and darknesse shine gloriously upon his heart againe with the light of his favourable countenance, and everlasting compassion: And then

Z 3

when

when the storme is once over-blowne, and the clouds disperfed, he fees clearly that he was therefore caſt into this furnace of ſpirituall afflictions, that the reliques of his hatefull corruptions might bee thorowly wrought out of him, that hee might finally diſmiſſe his finnes which hang ſo faſt on, with more ſpeciall indignation and hatred, his departing ſoule might claſpe about Chriſts precious wounds, with a ſweet and ſtrong embracement, and become more ſenſible and taſtefull of thoſe endleſſe joyes, upon which it is happily entring.

3. Or if ſuch a one be ſorry, and ſincerely grieved that hee is not more ſorrowfull for his finnes, and more zealous in holy ſervices, why may not his ſorrow that he is no more ſorrowfull, and his zeale after more zeale, be accepted, ſerve the turne, and ſatiſfie that divine mercitull goodneſſe, which is wont ever to interpret, and take holy deſires for the things done, goodly affections for the actions themſelves, longings for grace, to bee very grace longed for, if they be ſincere, ſanctified, and undiſſembled ? But this I now tell you is a pearle which doth ſerve onely to comfort and uphold the fainting hearts of Gods children, in ſome extraordinary caſes, and extremity of temptations. Let no ſtranger take it up, let no ſwine trample upon it, theſe have no part in it, they know not the price and preciouſneſſe of it. Hee doth not loath ſinfulneſſe with ſo great deteſtation as *Paul* did, nor follow holineſſe with that fervency of ſpirit as did *David* : What then ? doth he hate evill truly, though not ſo vehemently ? Doth he ſerve God faithfully, though

though not so fervently ? why then undoubted-ly hee hath saving grace in the same nature and kinde that these holy men had, though not in the same degree and measure.

To conclude the resolution of this case of conscience ; I would advise a man in such a case, to labour seriously with his owne heart, to bring it to that depth of sorrow, which may in some sort bee proportionable to the height of his former sins, and to affect his conscience with that measure of remorse, which may in some degree answer the out-rage of his former rebellions : And the more earnestly and effectually, because a man is very apt to flatter and deceive his owne heart with those hollow, halfe, and insufficient conversions, of which I have forewarned you. And Satan is ever ready, as you heard before, to transport us by his traines and temptations, out of the pangs of conscience into outward mirth, counterfeited peace of conscience, or an unsound change. Let him also continually strive with prayer and watchfulnesse against the dulnesse of his zeale, and deadnesse of his heart, and be sure to make his election sure, and conversion sound, by daily growth and increase in an holy fervency and forwardnesse, for the enlarging of Gods glory, Christs Kingdome, and the true comforts of his owne soule : In a word, let him *work out his salvation with feare and trembling.*

Thus farre of the difference betwixt the formall Professour, and true Christian in the point of legall repentance, of which and knowledge, two necessary fore-runners and preparatives to the

great

great worke of regeneration, an unregenerate man may be wholly possesse and partaker; but so in that sense, and with that difference as I have formerly said.

Now as concerning the three essentiall parts of regeneration, to wit, saving faith, speciall sanctification, and Evangelicall repentance; they are three speciall jewels peculiar to the Elect, and worne onely by Gods children. Onely the formall Professour, by the power of temporary faith, may marke a faire flourish, and formall shew of them; he may put on some shadowes and resemblances, some smatterings and outward glimmerings, of these saving and soveraigne pearles, as appears in my former discourse. But to their inward power and vertue, to their Heaven-borne beauty, invisible and invaluable fairnesse, the best unregenerate man is a meere stranger. For full distinction and cleare difference in so high & weighty a point, looke;

1. First, as concerning faith, the marks differing saving faith, from all other kinds, whether false or insufficient, &c. and the three speciall notes of difference betwixt saving temporary faith, and in my former booke.

2. Secondly, as concerning speciall sanctification, see before in my former booke.

3. As concerning Evangelicall repentance, see the marks of it, which (by the grace of God) shall follow in a large Treatise of repentance afterward.

In these places named you may see clearly (God willing)

willing) the difference in these three points, betwixt the formall Professour and true Christian; temporary faith, and that which is sound and saving.

4. Now lastly, astouching outward reformation, and those degrees of it formerly laid downe, I yeeld and grant they may proceed from a temporary faith, and befall the formall Professour. But what is a man better, though he be outwardly clothed with Christianity, and to the eyes of men put on the glory of an Angell, if he be inwardly lined with lustfull corruptions, and retaines still a devillish disposition in his inward parts.

That outward reformation, though never so exact and out-side Christianity, though never so glistering, will not serve the turne or suffice to salvation.

Thus farre of that weighty and important point concerning the differences betwixt the powers and perfections of temporary faith, incident to reprobates, and attainable in the state of unregeneration, and those saving impressions, and holy inspirations of sanctifying faith, that fountaine of life, and jewell of Heaven, which puts us into present possession of the Kingdome of grace, and by sound evidences of the promises of salvation, sealed with the precious blood of Christ Iesus, entitles us to everlasting joyes in another world.

This may suffice for the triall of our faith, before the receiving of the Sacrament.

As for the triall of the rest of the graces formerly mentioned, *pag. 24.* as necessarily required to a
right

See my three
Reasons In the
Discourse of
True Happi-
nesse, *pag 63.*
&c.

right and comfortable receiving, *viz.* Repentance, new Obedience, Love, Sincerity, and a longing desire after that heavenly food : The Authour being prevented by sicknesse and death, was hindered in his prosecution and trials of them according to his intention. For helpe to Christians in the examination of these, they are to use the helpe of other worthy Divines in this subject. That which hath beene written, I commend to Gods blessing, and the good of his Church.

FINIS.



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of the chiefe heads contained in this

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Faults, in the Treatise of the Sacrament, escaped at the
Presse, and some in the Coppy.

PAg 12. line 18. for *spat in face*, read *spat in his face*. p. 86. l. 12 for *conversion* r. *conversion*. p. 127. l. 11. leave out *good*. p. 143. l. 26. *is* left out p. 151. l. 32 for *in* r. *it*. p. 169. l. 21 for *passioner*. *passionate*. p. 177. l. 16. for *certainer* r. *certaine*. p. 196. l. 32. leave out *by* them. p. 201. l. 26. for *formerr* r. *formall*. p. 216. l. 25. for *by a saving being* r. *by a saving faith being*. p. 219. l. 11. for *words of Prepbets* r. *words of the Prophets*. p. 243. l. 16. for *which Cham-*
pion. r. *which convertis Champion*. p. 260. for *eyes* r. *cries*. p. 280. l. 9. for *Some said*, r. *Some, said*. p. 287. l. 21. for *bath not growne* r. *bath overgrowne*. p. 291. l. 24. for *sooner* r. *surer*. p. 298. l. 31. for *through* r. *throw*.

PAg 240 l. 12. for *admit his neighbour it* r. *admit his neighbour may keepe it*. p. 287. l. 11. at
some put in this, *on the top of the house*. p. 292. l. 10. at *Christianity* put in this, *They throw*
away their weapons like cowardes, &c. p. 298. l. 10. at *vigour* put in this, *that being awakened by*
the hand of divine justice, &c.

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